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The
CHRISTIAN CENTURY

Published Weekly

Conferring with Japanese Christians

An Editorial

Liberals and Liberty

By Hugh Stevenson Tigner

Calling All Christians!

By Evelyn A. Cummins

Toward National Socialism

An Editorial

APRIL SURVEY OF BOOKS

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In This Issue

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The CHRISTIAN CENTURY

April 2, 1941

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Calendar of Coming Events

Apr. 6. Ford Hall Forum, Boston; John Haynes Holmes, speaker.
Apr. 6. Second Congregational Church Forum, Waterbury, Conn.; James Moffatt, speaker.
Apr. 6. Chicago Sunday Evening Club; John B. Magee, speaker.
Apr. 6-13. Campus Conference on Religion and the Social Order, University of Chicago.
Apr. 13. Ford Hall Forum, Boston; William L. Shirer, speaker.
Apr. 13. Easter.
Apr. 13. Chicago Sunday Evening Club; Henry Cotton, speaker.
Apr. 14-17. Disciples State Convention, Breckenridge, Tex.
Apr. 15-17. Lyman Beecher Lectures, Yale University Divinity School; Ralph W. Sockman, speaker.
Apr. 15-17. Nathaniel W. Taylor Lectures, Yale University Divinity School; H. Richard Niebuhr, speaker.
Apr. 15-17. Yale University Convocation.
Apr. 18, 19. Midwestern Regional Conference, American Association of Theological Schools, Chicago.
Apr. 18-20. Annual Methodist Youth Conference, Reading, Pa.
Apr. 19, 20. Southwest Unitarian Conference, Houston, Tex.
Apr. 20-25. Cole Lectures, Vanderbilt University, Nashville, Tenn.; George A. Buttrick, speaker.
Apr. 21, 22. United Stewardship Council, Philadelphia.
Apr. 21-23. Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 22. Dudleian Lecture, Harvard Divinity School; Douglas C. Macintosh, speaker.
Apr. 22. Ingersoll Lecture, Harvard Divinity School; Alfred N. Whitehead, speaker.
Apr. 22. Joint Executive Committee of Faith and Order and Life and Work, New York City.
Apr. 22, 23. Methodist Regional Conference on Higher Education, Stockton, Calif.
Apr. 22-25. Third Annual Pastors' Institute, Des Moines, Ia.
Apr. 23. Federal Council of Churches, Committee on Worship, New York City.
Apr. 23. Youth Strike Against War.
Apr. 25-27. Midwest Conference, Fellowship of Reconciliation, Merom, Ind.
Apr. 29. Eastern New York Conference of Rural Churches, Kingston.
Apr. 30-May 3. Disciples State Convention, St. Louis, Mo.
May 1-7. International Convention, Disciples of Christ, St. Louis, Mo.
May 4. Loud Lecture, University of Michigan, Ann Arbor; Charles Clayton Morrison, speaker.
May 4, 5. State Sunday School Convention, Sidney, Neb.
May 6, 7. State Sunday School Convention, Hastings, Neb.
May 8, 9. State Sunday School Convention, Columbus, Neb.
May 11. Mother's Day.
May 11, 12. State Sunday School Convention, Auburn, Neb.
May 13, 14. National Unity Meeting, Churches of Christ and Disciples of Christ, Columbus, O.
May 13-23. United Brethren General Conference, South Bend, Ind.
May 18. Rural Life Sunday.
May 19-21. Disciples State Convention, Lima, O.
May 19-21. Disciples Convention, Washington, D. C.
May 20, 21. Disciples Southern District Convention, Carmi, Ill.
May 20-25. Northern Baptist Convention, Wichita, Kans.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

THE SYNOD of the Dutch Reformed Church has adopted a new form of the intercessory prayer to be used in church services, revised to meet the somewhat complicated exigencies of these troubled times. Praying for the government and conceiving of the powers that be as ordained of God requires some nice distinctions between governments *de jure* and *de facto* and between the events which God affirmatively decrees and those which, in his inscrutable wisdom, he permits. One paragraph of the new form of this ancient prayer of Reformation days is as follows:

Permissive Decrees in The Netherlands

> We pray Thee also for the civil government, for all kings, princes and lords. But especially we pray Thee for the queen whom Thou hast set over us and for the authorities of occupation which Thou hast permitted over us. Grant that their rule may be directed to the end that the King of kings may reign over authorities and subjects, that the reign of Satan, which is a reign of shamefulness and unrighteousness, may be overcome and brought to naught by them as Thy servants, and that we may lead a quiet and peaceable life in all godliness and honesty.

This is a good prayer. Quibbling about the divine sanction of "legitimate" royal rule would be out of place. Attention should rather be given to the ingenious way in which the usurping government of the forces of occupation has been brought under the theological categories of the church without yielding an inch to it, and the admirable words in which, while praying for that government as Christian duty and practical expediency alike dictate, the church bravely prays that those authorities which have been "permitted" may be and do exactly the opposite of what they actually do and are.

Mr. Matsuoka On Tour

ALTHOUGH the world's attention has been centered on the high-pressure diplomacy which has finally forced Yugoslavia into a sort of associate membership in the Axis, the visit which Mr. Matsuoka, Japan's foreign minister, has been making so quietly and discreetly to Moscow and Berlin has probably been of more far-reaching importance. Mr. Matsuoka has himself admitted to the press that the results of his visit may decide the question as to war or peace in the Far East. In the light of this admission, it is reasonable to deduce that Mr. Matsuoka has made his long and unprecedented journey to seek a "non-aggression" pact with Soviet Russia, with a German guarantee. If they could get such a pact, thus protecting their northern flanks, the Tokyo militarists would probably decide to make the big gamble for Malaysia and the East Indies. But will Mr. Matsuoka get his pact? We doubt it. At the conclusion of his visit Berlin will certainly proclaim that great accomplishments have been achieved. It will probably try to spread the impression that Stalin has committed himself to a hands-off policy in the Far East. We believe, however, that all Mr. Matsuoka will bring away from the Kremlin will be more of the kind but enigmatical words which have been the portion of all other envoys from the Axis. Stalin may be induced to outline Russian demands for an understanding with Japan, but if he does he will almost certainly make those demands so sweeping that no Japanese government could possibly accept them. If, however, without committing himself to anything definite Stalin can encourage the Japanese to become embroiled with Great Britain and possibly the United States, he will hardly overlook that opportunity. That is the key to present Russian policy—to do everything possible to embroil all other nations while preserving Russian strength intact for the day of reckoning when the exhausted belligerents finally make peace.

The Pressure for Convoys

AS PREDICTED, the Committee to Defend America by Aiding the Allies has followed passage of the lend-lease bill by demanding that the United States establish a convoy system to transport munitions to England. On March 17 the policy board of the committee announced a new series of objectives. In its first section it placed: "Convoy of ships with American naval vessels if need be. Our slogan will be, 'Deliver the goods to Britain now.' "

As recently as December 28 William Allen White, who continues as honorary chairman of the committee, had protested that "it is not true even remotely that we favor repealing that portion of the neutrality law which forbids American ships to carry contraband into the war zone. That would lead us into war, and our organization and I personally are deeply opposed to it." From December 28 to March 17 was 79 days, which turned out to be just how "remote" the committee was from official endorsement of the convoy system. Special significance attaches to its demand because the committee has been so consistently used to prepare the public mind for impending developments in administration policy. The reasoning behind the demand for convoys runs like this: Arming England involves getting the munitions to England as well as producing them; Germany's naval campaign is making disquieting inroads on British shipping; hence it is the duty of the United States to see that losses in British shipping are made good and that the ships carrying munitions get through, even if it takes the United States navy to protect them. To those who are now raising the cry for convoys it apparently makes no difference that, during the debate on the lend-lease bill, its sponsor, Senator George, agreed that resort to convoys would result in American entrance into the "shooting" war. Or is this latest development a sign that the erstwhile White committee is now ready to drop all subterfuge and avow that what it really wants is to take the United States into the conflict?

Army Conservatism and Needless Slaughter

IS THE ARMY about to "break" another officer because he had courage to tell the truth? Is another man to pay with his career for daring to indict the conservatism of the military caste system which preserves tradition even though it costs tens of thousands of lives? If Representative J. Parnell Thomas has his way, this will happen again. This time it is Lieutenant Colonel Thomas R. Phillips who is under fire for an article he wrote in the March issue of the *Infantry Journal.* Mr. Thomas demands that Colonel Phillips be compelled to face a congressional investigating committee for such statements as the following, familiar as they are to all students of military history: "How many hundreds of thousands of men have died under the dead hand of military tradition. The closed minds of conservative generals have caused more suffering than the Inquisition, more deaths than pestilence, and more defeats than cowardice. . . . The failure of military organization to progress has been most glaring in the United States. . . . We have never had a good army in peacetime. This is as true now as at any time in our history." He attributes this to the advanced age of the ranking generals and says that it is the product of "fantasy, the nostalgia of men who want to return to a never, never land." The only advances our army has made in military science, he says, occurred "when the untutored and professionally illiterate civilian soldiers of the Civil War worked out their problems freed from the dead hand of a past of which they knew nothing." Until present leadership is ousted, he concluded, "we shall continue to lag among armies and shall pay for it again, as we have in the past, in needless dead and wounded, in lost battles and even in lost wars." It is interesting to note that in the same week in which Mr. Thomas was pressing his attack, Colonel Lindbergh said in *Colliers* that France and Britain refused to modernize their equipment prior to the actual moment of conflict, that their politicians drove them into a war which, because of the obsolescence of their military establishments, they had no chance of winning, and that we are being driven down the same fatal road.

Finis Idleman, Apostle Of Fellowship

IN HIS BIOGRAPHY of Peter Ainslie, an advance copy of which reached the author two days before his own death, Finis Idleman characterized Ainslie as "an ambassador of good will." The phrase is no less applicable to Dr. Idleman. Minister of a church of Disciples of Christ in New York city for twenty-five years, after pastorates in Illinois and Iowa, he was no less conspicuous for his practice of good will among men than for his advocacy of enterprises designed to promote the union of Christians and of churches. Inevitably the stream of good will that flowed out from him also flowed back upon him. Though his church, dating from 1807, was older than the communion to which it belonged, it has never been prominent among the city's churches. Its work has been substantial and it is a center of many useful activities, but no one would think of listing it among the "great churches" of the metropolis. Its minister was a good preacher, at his best even a great preacher, but no vast crowds thronged to hear him. But his personal ministry to those afflicted in mind, body or estate had an extraordinary quality of sensitiveness and devotion, and his contacts with the religious leaders of the city won their respect and affection. It was easy, even for many in his own denomination, to disagree with his opinions at some points, but it was practically impossible for anyone who knew him not to love him. It was fitting that Finis Idleman should have been the biographer of Peter Ainslie, who died in 1934, and fortunate that he should live to see the completion of that work, for upon him more than any other fell Ainslie's mantle as the foremost representative of the Disciples in the advocacy of Christian union.

Starvation Cannot Be Ignored

ANNOUNCEMENT has been made that two shiploads of flour are to be sent immediately to unoccupied France, the British government's permission having been facilitated by representations from our state department. This food is an American gift. It is to go in French ships now at New York. The Vichy government has given assurance that the shipments are to go to unoccupied ports, that distribution is to be made by the American Red Cross direct to the ultimate consumer, that none of the food and no equivalent for any part of it is to pass into occupied France, and that the ships are to return immedi-

ately to the United States. These two shiploads of flour are in addition to one cargo of milk and medicine already sent and another about to be sent by the Red Cross. This helps a little. Divide the number of pounds, whatever it is, in these cargoes by the number of people in unoccupied France, or even by the number of children, and it will be seen that it is only a drop in the bucket. Besides, hunger is no respecter of boundaries. A 20 per cent reduction of the bread and meat rations for occupied France, effective April 1, has just been announced. Famine conditions in the "small democracies" are not alleviated by these shipments to "free" France. The slow starvation of these peoples cannot be forgotten even while attention is focused on the Balkan crisis. Twenty American Roman Catholic prelates, headed by Cardinal O'Connell of Boston, have joined in urging that Mr. Hoover's plan be given a trial. The proposals, they say, "are humanitarian and should be carried out in the name of Christian charity." They do not want to help Hitler any more than Mr. Hoover does, and they agree with him that this is not involved. "Conditions set up by this committee specifically provide that none of the food, directly or indirectly, shall reach or benefit Germany. As long as this condition is maintained we cannot see why such a humanitarian and Christian proposal should be rejected. . . . We join in giving expression to our strong belief that the exigencies of even a just war do not require that millions of innocent children, women and non-combatants be made to endure famine."

'We Remain Faithful To Our God'

IN ALL HISTORY religion has never struggled against greater odds than has Christianity for the past twenty-two years in Russia. Even though the enemies of faith have been equipped with all the powers of one of the most ruthless governments in history and have been directed by the skilled technicians of the Society of the Godless, they still complain that their struggle is far from won. With the extension of the soviet system early in the present European struggle to the Baltic states, the same campaign of extermination of church life began there. It has been met, according to the complaints of the soviet anti-religious press, with the same heroic resistance. The government has now been compelled to bar priests and pastors from peasant organizations. The anti-religious magazine which reports this fact says that it is protecting the peasants, who "are only too happy to have gotten rid of the influence of the clergy and have received with joy the decree for the partition of the land belonging to the church." This of course is untrue. Church land in these countries was nationalized twenty years ago. It quotes a Lutheran pastor who said, "Is the church against the workers? No. She preaches the gospel among them. She has tried to diminish injustice. She helps men bear misery and misfortune." "The pastor did not understand," says the Russian magazine, "that since the victory over capitalism the people no longer need any religious consolation." But it reserves its loudest wrath for a minister "who dared to celebrate a burial service in a cemetery while the funeral of a revolutionary was going on. While the Internationale was being sung, the pastor had the impertinence to declare aloud: 'We shall continue the struggle until victory. We are surrounded by hatred, the insecurity is great, but these things are transient. We will remain faithful to our God.'" "This state of things is intolerable," cried the anti-religious editor. "The Holy Spirit has no place in soviet life."

Ivan the No Longer So Terrible

THE PROCESS of rewriting history in Soviet Russia continues apace. And every new development casts more light on the real character of the Stalinist regime. Four or five years ago observers were startled when Peter the Great suddenly blossomed forth in soviet films as a national hero. That proved to be a prelude to Stalin's return to power politics in the Baltic. Now *Izvestia,* Moscow's official government daily, has discovered that Ivan the Terrible has been a much misunderstood and maligned historical figure. Instead of being a ruler whose name was synonymous with the worst excesses of tsardom, Ivan is now declared to have been "a great patriotic statesman and a skillful diplomat and soldier" whose reign was "marked by great popular creativeness in the military art." The Moscow paper can hardly deny that Ivan had a habit of dealing with problems of statecraft by means of mass executions, so much so that the Red Square outside the Kremlin takes its name from the blood which the Muscovite tyrant spilled there. So sadistic were certain of Ivan's killings—including the murder of his own son—that many authorities have insisted that he must have been insane. All this, however, the soviet writers now dismiss as no more than a reflection of the general cruelty characteristic of the sixteenth century. The fact that counts in Ivan's favor is that he was a strong-handed ruler who believed in expanding the territory of Russia as rapidly as possible. Moreover, he succeeded in repulsing all attacks along the Russian border and he centralized government in Moscow by ruthless repression of local authorities. Accordingly he is to be included henceforth in Stalin's hand-picked list of "good" tsars. If evidence had been lacking of the reactionary nature of the Stalinist dictatorship, this discovery of the virtues of Ivan the Terrible would amply supply it.

Egypt Has a Mind Of Her Own

IT SEEMS IMPOSSIBLE for some people to accept the simple idea that, regardless of their preferences among Western nations which seek to dominate them, the ruling desire of small nations which happen to be in the way of the juggernaut of war is to have a hand in determining their own destiny. Consequently, many will read into the new restrictions which the Egyptian government has placed on foreigners a sinister purpose to hinder Britain's war effort. The truth probably is that Egyptians want nothing so much as to attain a position where they can safely say both to Britain and to Italy, "A plague on

both your houses!" While these laws, which among others affect American oil companies, importing firms, schools and missions, are interpreted by some as an expression of anti-foreignism, they are probably nothing more than the legitimate effort of a people to lessen the outrageous inconveniences and interferences which the war in the Mediterranean is imposing. In view of the history through which Egypt has passed and its present anomalous position, it is not difficult to understand that not all of the measures which she feels impelled to take to preserve her way of life may be wise. Such, it will be widely agreed, is the provision which now forbids the teaching of any religion other than his own to any student, even with the written consent of his parents. Although many American missionary schools make no attempt to convert Moslems, they do teach those who request it. This measure will therefore force many mission schools to raise a question as to the usefulness of their continued efforts. A long view, however, will convince those who sympathetically seek to understand the situation that the whole story is not yet told. When peace is restored, it may easily develop that schools which continue to render such service as is possible will find that privileges which have been withdrawn today are freely restored tomorrow.

Conferring with Japanese Christians

SOMEWHERE out on the Pacific a number of Japanese Christian leaders are supposed to be en route to America. They will land at various ports and make their way to some unannounced rendezvous on the Pacific coast. There they will be met by a delegation of American church leaders and will go into conference on the distracting problems which beset Japanese-American relations. The conference will be held in private. To insure candid speech no representatives of the press will be present, and the Japanese and American churches will learn only as much concerning what goes on and the outcome as the participants in the conference determine.

Has there ever been a church conference like this before? We doubt it. For this conference has been sought by these representatives of the Japanese churches in a desperate effort to avert what they believe to be an impending war with the United States. It is being spoken of in church circles as an attempt to reaffirm the ecumenical reality of the Christian community in the face of recent unhappy developments in the relations of American to Japanese churches. It is that, but it is more than that. It is evidence that these Japanese Christians fear that war between the two nations is very close. They make this eleventh hour approach to American churchmen in the despairing hope that out of a revived Christian fellowship there may come dissipation of the threat of war.

Many will be the prayers offered for this conference, both in Japan and in this country. The Federal Council of Churches and the Foreign Missions Conference of North America have just issued a joint call to prayer for peace in the Pacific. "We are one in the profound conviction," says this call, "that the guidance, the light and the power of God are available in response to steadfast, believing prayer." It is to be hoped that the American churches will respond generally to this appeal, and if they do they should place intercession for divine wisdom in the proceedings of the approaching conference at the forefront of their petitions. There can be no doubt that Japanese Christians, so recently wrenched from their familiar connections with the Western churches, will be praying earnestly for the gathering. Its only hope of important accomplishment will lie in a consciousness that it is thus constantly an object of intercession on both sides of the Pacific.

For nothing is to be gained by minimizing the difficulties which lie in the path of this gathering. What can it reasonably expect to accomplish? We do not know what hopes the Japanese delegates are bringing, but if these pertain chiefly to political issues at stake between the two nations there is small reason to expect them to be fulfilled. Indeed, when it comes to these political issues in the Pacific the conference is likely to provide a striking illustration of the limitation of action by religious forces *after* a political situation has deteriorated to the point of tense crisis. It is frequently said that churchmen must approach all such issues in a spirit of repentance and contrition. So they must. And so we believe the delegates to the approaching conference will. But to what degree can this spirit be brought to bear with effectiveness on the actual relations of nations after those nations have pushed their conflicting policies to a crisis where war seems the imminent next step?

Each of the delegations to this conference will undoubtedly be aware of shortcomings and mistakes in the policies of the nations from which they have come. Among themselves they will probably acknowledge these without hesitation, and to each other they will prove ready to express their sorrow and contrition. But what opportunity do they have, at the stage which this Pacific crisis has now reached, of seeking this same contrition from their fellow countrymen or of inducing their governments to abandon courses to which they are now committed? To put the problem concretely, if the Japanese delegates should agree that the present policy of their government in China is an unjustified aggression, what chance is there that they could, at this juncture, persuade the Japanese people to demand an abandonment of that policy? Or if the American delegates should agree that the Oriental exclusion policy of the United States constitutes an unjustified insult to Japanese sensibilities, what chance have they at present of persuading the American public to demand the abandonment of that policy? Or what chance have both delegations of inducing their governments to abandon their present reliance on military measures?

It is greatly to be feared, on the contrary, that if the conference allows its attention to be absorbed by these political issues it will succeed only in intensifying the sense of alienation and conflicting purpose. Such an outcome would only intensify the crisis between the two peoples while still further weakening the ecumenical bonds in whose name the gathering is to be held.

What then can such a conference hope to do? Its prospect for rendering a positive Christian service depends largely, we believe, on the extent to which it can center its attention on the distinctly religious problems which affect the relations of the churches in the two nations. If there can be frank discussion of these religious problems it is possible to foresee great good coming out of such a meeting. If, for example, there can be thorough exploration of all that is involved in the shrine issue much progress may be made toward understanding. For out of that exploration it might be possible to determine whether agreement can be reached between the Christians of Japan and the Christians of America. Likewise there will be cause for rejoicing if questions can be cleared up as to the basis on which Christian missionary work can be continued under the Japanese flag and as to the attitude of the Japanese government toward Christian missions in other parts of Asia.

The American churches believe that the weight of the Japanese government's influence is now being thrown against Christian missionary effort. To what extent is this belief correct? And how far can Japanese Christians oppose their government on this score? Candid exploration of such questions in private conferences with Japanese Christian leaders would be productive of much good. But if the Japanese delegates do not consider themselves in a position to make such exploration with the utmost candor, then the conference had far better not be held.

As for the American delegates, surely the duty rests upon them to make it clear to their Japanese brethren that the Christian churches of the West cannot now allow their missionary policy to be dictated by the Japanese or any other government. For the present situation in the Far East confronts the missionary societies with the greatest responsibility they have ever known. This is true, for one reason, because human need in the Oriental mission fields stands today at a new peak. They simply dare not desert the bewildered, tormented, often starving masses who find in the Christian missionaries their only dependable friends. But it is even more true because of the unparalleled service which the Christian missionary can render when the day of reconstruction in the Far East arrives.

Whatever the outcome of the Orient's present political crisis, such a day of reconstruction is bound to come in the not far distant future. When it comes there will be all too few constructive forces from the West ready to contribute to the tasks of rebuilding. In fact, the Christian missionary today represents *the only* Western element in that situation which can be counted on with certainty to play a constructive part. For that reason, Christian statesmanship requires that the churches of the West should now be increasing rather than lessening the missionary influence in eastern and southeastern Asia. The Tokyo militarists may not welcome this idea of an increase in the missionary enterprise. Other governments, intent upon immediate political objectives, may view it with suspicion or even active disfavor. But the Christian churches cannot permit their policies to depend upon the favor of governments. If the forthcoming conference on the Pacific coast does nothing more, it should at least make clear to the Christians of Japan, and through them to all the churches of the Orient, that the Christians of America are determined that their missionary effort is not to be abandoned but is to be reinforced to prepare for the illimitable opportunity which the dawn of the day of reconstruction will bring.

Toward National Socialism

THE AUDACIOUS and successful grasp for power which the lend-lease bill made possible has focused attention on the immediate political consequences of that measure. That this aspect is primary nobody will deny. But there is another and almost equally serious effect of this legislation which has received far too little attention. Its economic consequences make it the first long stride in the direction of the type of national socialism which is in the saddle in Germany today. They may easily do more in the long run to undermine the foundations of the democratic process than even an all-out exercise of political dictatorship.

As a beginning, note what the new law has already begun to do to our relations with the Canadian economy. Canada has been selling munitions and food supplies to Britain for "cash on the barrel-head." At great expense that dominion has been building factories and equipping them for war production. She has just begun to produce in quantity for Britain's war needs. Now she is confronted with the understandable reluctance of Great Britain to continue to pay Canada for supplies which she receives from the United States without cost. During 1941 Canada had been expecting, on the basis of contracts already drawn, that Britain would pay something like $620,000,000 either in American dollars or in gold for these materials. But the influential London *Economist* now says that in self-protection Canada herself must pass a lend-lease bill similar to ours and give the mother country free what she had agreed to sell.

To make matters worse, the lend-lease bill provides that vast quantities of American wheat may be made available to Britain without cost. Canada has a surplus of 800,000,000 bushels of wheat, whose only market is Britain. She has been receiving from this wheat gold worth $25,000,000 to $30,000,000 a month from Britain, which she has turned over to the United States for war supplies. If her wheat cannot go forward to Britain on a sale basis, Canada is confronted with the fact that she cannot carry out her obligations to this country. We shall therefore have to extend the lend-lease bill to apply to Canada or else lose this important market. The only alternative which remains will be for Canadians to liquidate their holdings of American securities, which they are even less willing to do than were the British in a similar position.

While the commodities which are affected differ, the situation in which the lend-lease bill places the other dominions in their relations to Britain and ourselves is similar to that of Canada. The powerful pull of a forced-draft war market in Britain upon their economic resources is suddenly withdrawn by the action of the American

Congress. Their own ability to meet their obligations is sharply curtailed. They too must act quickly to meet the extraordinary competition offered by the lend-lease bill or crash. The alternative of liquidating the wealth of their owning groups will be no more palatable to them than it was to the British, and it will be resisted with equal strength and skill. Consequently the measures we have taken to aid Britain will shortly have to be extended, in some form, to all the British dominions, if they are to continue the assistance they have been giving their mother country.

This is made doubly certain because under a former agreement within the British empire, Great Britain agreed to pay the deficit in dollar exchange of all countries within the "sterling bloc." This was Britain's method of controlling the value of her currency and of regulating the flow of gold within the empire. During the past year British holdings in the United States shrank to the extent they did, not only because of purchases of war materials but also because London was obliged to make up the dollar deficit of the dominions. That burden will now fall on the United States. The magnitude of the obligations involved in thus stabilizing the British pound in the world market is limited only by the combined unfavorable balance of the sterling bloc. In a time when, according to Sir Kingsley Wood, British war expenditures have reached the astronomical sum of more than $42,000,000 *a day,* the strain that this will impose on the resources of this country can only be guessed. To this we must add, let it not be forgotten, the fact that our own $28,000,000,000 three-year defense program requires a *daily* expenditure of more than $25,000,000. A large part of this gigantic burden will fall immediately on the American economy, and ultimately will have to be carried by the American people.

There is a law in economics that bad money drives good money out of circulation or reduces it to its own level. In the same way, bad exchange—something for nothing—will drive fair exchange into limbo. Since the basis of the trade on which the American people and the British empire have been operating for three centuries has been this mechanism of equitable exchange, the American Congress has by enacting the lend-lease law struck a telling blow at the very foundations of international trade. The fact that it was done under an ostensible barter arrangement which implies that the goods or an equivalent in similar goods will be returned to us at the end of the war is the thinnest sort of legal eyewash. Everybody knows that no effort will be made to return these goods of war, and that our munition makers, manufacturers and farmers would stop it if it were attempted.

What has happened, as we shall shortly realize, is that this radical departure from our traditional procedure will quickly reproduce on a scale as wide as the British empire the crisis which has already appeared in Canada and that it will load our economy with burdens far greater than any we yet foresee. The measures we shall then be compelled to take to meet the new crises will accelerate the pace toward government control of every economic process in the interest of war. In other words, the passage of this act was a giant stride in the direction of national socialism. Its consequences will in all probability provide the momentum which will send us the rest of the short remaining journey into the very form of organization of society which we have been told we must mobilize to oppose.

While it will take some time for the effects of this law to show themselves in our domestic economy, the pattern in which they will run is already clear. The halfhearted efforts which are being made to prevent inflation through new war savings bonds and through increased income taxation cannot prevent a sharp rise in prices so long as the government is spending money at the present incredible rate. As the value of money sinks lower, attempts will be made in other fields, as already in machine tools and scrap aluminum, to fix prices. Too great disparity between soaring prices and the lagging purchasing power of the people will create further labor problems and the political unrest which a warring government cannot tolerate. So an office has already been set up under the direction of Leon Henderson, and is freely using threats of army and navy commandeering to hold prices in line. But such piecemeal efforts will not suffice for long and it is already being said in Washington that Mr. Henderson will soon be compelled to go before Congress to get authority to set up and enforce a general price control.

This is only the beginning. The control of prices also requires the fixing of wages, for wage costs are one of the elements upon which prices depend. When this happens, we shall begin to see the reason for the appeals which have already begun to characterize every government speech concerning the necessity and glory of "sacrifice." With the profits of the few guaranteed by the non-competitive, cost-plus contracts on which national defense is going forward, the reward of labor will be fixed at the minimum which the working man will tolerate. When this is done, when the growing weakness of an economy thus strained to the limit begins to show itself, is it conceivable that organized labor will any longer be permitted to agitate or to strike for a larger return to the men behind the machines?

Price fixing becomes wage fixing, and the distance between the freezing of the wage level and compulsory labor is only the width of a thin line which the lend-lease policy is likely to force the nation to cross. Those who believe that labor is safe from compulsion because C.I.O. and government reports agree that there is still an unemployed pool of around nine millions, are due for bitter disillusionment. In Great Britain, the principle of compulsion is being followed in widening areas, in spite of the fact that there is still a sizable body of unemployed. For war purposes, many of the unemployed have long ago become unemployable. The men and women who can do the kind of work that is demanded are already not too numerous and the demand for their services will increase. Even Japan, which allegedly went to war to relieve the pressure of population on the means of subsistence, has for two years been suffering from a shortage of labor. When that happens, nations which are engaged in fighting a total war by means of what the President calls "total aid" will not hesitate to apply compulsion to bring men and machines together at wages which are determined, not by

man's need for economic and social security, but by the nation's policy.

The national socialist trend implicit in the lend-lease law arises from the fact that the United States, as Britain's largest creditor, is destroying the basis of its own economy to save as a going concern an empire which cannot provide the means of its own survival, and is therefore in bankruptcy. The terms on which this action has been taken are a secret locked in the knowledge of President Roosevelt and the inner circle of his advisers. The American people, who will pay the bill in terms of their own livelihood and in the loss of their freedom, have not been taken into his confidence. We know, no more than do the robotized millions of Germany, what are the ultimate purposes which we serve as we labor to produce munitions for wages whose purchasing power daily sinks lower. All we have been told is what the President chose to divulge in his latest radio address: "You will feel the impact of this gigantic effort in your daily lives. You will have to be content with lower profits from business because obviously your taxes will be higher. You will have to work longer at your bench, or your plow, or your machine." He might have added, "You, and your children, and your children's children." The only alternative to this national socialism is peace—soon.

The Courage of Our Preferences

EDITOR THE CHRISTIAN CENTURY:

SIR: I came across this phrase the other day in a column by a witty critic of the drama. "I dislike," he said, "people who say that comparisons are odious. All that that means is that they are afraid to analyze their judgments; they haven't the courage of their preferences."

But you at once observe: "Come, come, Quintus; have I not read your diatribes against people who cannot praise anything or anybody without dragging in comparisons, and do I not remember your scorn of superlatives?"

I am ready still to maintain that as a pure trick to provide emphasis the use of comparisons is to be condemned. If I cannot say that Milton is a great poet without adding "greater than Wordsworth," or if I cannot praise Lincoln without saying that he was the greatest of all statesmen, then I am in danger of using "rather mere words," as a famous book puts it. But if I am set the task of definitely pronouncing upon the relative merits of two writers, then according to my judgment I must put one first and the other second. I need not claim omniscience!

We must all play at times the part of the examiners who prepare their lists in order of merit. If you were called upon to select one of two candidates to receive a prize you would not say: "Comparisons are odious. I refuse to yield to the vulgar habit of choosing one of two alternatives. Both are good, and there I will leave it." All that you would achieve by such a report would be to impose upon others the task you declined. In such a case you would of course not have the courage of your preference.

There are obvious limits to this excellent quality. You would not find it useful to compare Einstein with Epstein. The old lady—was it not in *Cranford?*—who preferred the works of Samuel Johnson to the *Pickwick Papers* had more courage than intelligence. The people compared must be in the same field. But when they are seeking to do the same thing or even a similar thing, we have to analyze our judgments to be ready to put them down as first, second, third.

That is at any rate a way of defining ourselves. You and I must not try to run away from the exercise of our judgment. That need not mean that we pass sentence upon number two; it only means that being such as we are, according to the best judgment we have, we believe that he is not so great at his calling as number one, and we do not mind who knows it.

There is also a courage of ignorance. You must have sat on boards making appointments, and perhaps marveled at the reasons which move people to vote for candidates. I have known a man to determine his selection for an academic post by the fact that one candidate was a man short of stature! Yet such voters show a courage in inverse ratio to their knowledge of the real qualities of those on whom they sit in judgment.

Democracy, I suppose, rests upon trust in the judgment of men who have all the data for judgment; democracy cannot call for Everyman to decide between Jones and Smith when he has nothing but superficial preferences on which to go. When I remember the stupid things done in the name of democracy I believe in it more firmly; if it had not truth in it it would have been laughed out of court long ago.

By all means let us exercise the courage of our preferences, but let us take care that we are able to give a good reason for such preferences.

Ever yours,

QUINTUS QUIZ.

Rock, Rescue, Refuge!

(Psalm 62:2)

ROCK, rescue, refuge! I shall not be moved
Though warring madness rends the quivering air
And hearts turn faint with fears. From out their lair
The demons of the dark leap forth in glee
Exulting in a wild miasmal sea
Of hate, suspicions, tyranny and pains
While grim starvation stalks a world in chains.
God is our strong support—that have I proved:
Rock, rescue, refuge! I shall not be moved.

God is our strong support—that have I proved
Through many a journey over flower-decked fields;
In kindly human hearts; in work that yields
Its own full recompense; in prophets, seers
And saints that speak high truth across the years;
In Christ whom Thou, O Lord, in love didst give—
And shall I falter, knowing Thou dost live?
God is our strong support—that have I proved:
Rock, rescue, refuge! I shall not be moved.

GEORGIA HARKNESS.

Liberals and Liberty

By Hugh Stevenson Tigner

MOST of the things liberals are saying today about the preservation of liberty are right and true—so far as these statements go. One of the prices of freedom continues to be "eternal vigilance." Again, the suppression of freedom at one point tends to threaten its existence at other points. Furthermore, there is some realism in the fear that the new stress upon national unity contains a possibility of the rise of tyranny.

But these stock attitudes and ideas are not adequate in a time of crisis. There are other and even more basic elements in a democratic society than liberty, and anyone who sincerely desires to save our freedoms had better understand what the bases of these freedoms are. On this score liberals are making a very poor showing. They are sticking bravely to the conventional formulas, while doing almost no fresh thinking about the problem democracy is now up against.

The orthodox liberal error, inherited from the eighteenth-nineteenth century struggle for freedom, is to convert the relationship between freedom and democracy into an identity; to conceive the problem of saving democracy as largely the problem of preserving and increasing our freedoms; to regard freedom as a political absolute, a supreme end to be sought exclusively. In other words, liberty has gathered her cult of worshipers.

I

A recent illustration of the doctrines sometimes spun by this cult was given in the Bertrand Russell case. When this philosopher's appointment to teach at New York City College was revoked last fall, the professional guardians of liberty manned the journalistic and legal guns in his defense. It was no secret that the real reason for the cancellation of his professorship consisted of moral objections, accusations that Mr. Russell was morally unfit to be a teacher. But the issue was not fought on these grounds at all. Apparently such things are irrelevant from the standpoint of a liberal. Legally, Mr. Russell's defense was made on purely technical grounds, while the public justification of his right to teach was made in terms of pure and undefiled freedom. The "moral" argument ran like this: Mr. Russell is a teacher, a distinguished teacher; therefore, under the unwritten but absolute law of academic freedom, he has an inalienable right to teach, to teach anything, anywhere.

To take one more example, the American Civil Liberties Union has issued a statement on "Why we defend civil liberty even for nazis, fascists and communists."

> Can we allow propaganda in behalf of foreign dictatorships to endanger our own democracy?
>
> Our answer is plain:
>
> The defense of democracy demands the maintenance of . . . [the established freedoms] for all minorities, *whatever their character or purposes.* Once the liberties of unpopular minorities are sacrificed, no liberties are safe. The heart of democracy is civil liberty for everybody *without disfinction.* [Italics mine.]

Now, I have belonged to the Civil Liberties Union for ten years, and am not ashamed of it. I think the organization has done a lot of useful and thankless work. It has often defended the innocent and defenseless against injustice. It has served to keep the American people reminded of the importance of liberty. But as a declaration of political doctrine the above statement is amazingly absolute and simple. It makes the error of being exclusively preoccupied with the single idea of liberty.

In real life it is impossible to ignore "purposes." The union, concentrating its attention solely upon liberty, says it can't afford to take purposes into consideration. But the fact is that purposes are important, are usually as important as overt deeds.

Again, it is necessary in the conduct of any and all affairs to make *some* distinctions. It may be dangerous to make distinctions as to who shall enjoy how much of what liberty; but it is also dangerous not to make any distinctions at all. We can't possibly avoid making *some* discriminations in practical life. Why not recognize this and define the principles of discrimination?

This declaration by the union's board of directors assumes that nothing short of glaring crime can arise which would justify placing a new restriction on someone's political liberty at some point. Liberty is either so sacred or so precarious that it must remain untouchable. It is an absolute.

The declaration, furthermore, leans upon the fact that it reaffirms the creed of pristine Americanism. So it does—in literal form at least. But the words of creeds are read with different connotations in different ages. It is certain that the original framers of the Bill of Rights interpreted it with some sense of loyalty and responsibility in mind. They were men who believed stoutly in the existence of a moral law (as Judeo-Christianity conceives it) and in the maintenance of democracy. Their notion of liberty was that it would serve the moral-democratic principles at that time commonly subscribed to, that it would be used with a certain loyalty and sense of responsibility. Surely it never entered their heads that the creed of liberty would be used as a smokescreen for groups who regard the moral law as a Jewish or bourgeois superstition, and who seek to destroy every democratic freedom.

Nor does the union's restatement of this creed consider the possibility that the problems faced by liberal democracies today may be quite different from those of yesterday. I am sure, however, that the threats to democracy today are decidedly different from those known to the founding fathers. Our primary problem is not liberty at all, but something else.

II

Civil and political freedom, many of us have forgotten, has to be realized within an organized society: there is simply no other place in which to realize it. Organized societies must contain certain principles of organization,

certain facts and factors in addition to, or aside from, the principle or factor of freedom; and this is just as true for liberal and democratic societies as for any other. In times when an organized society is in a sound and healthy condition, when the factors making for its integrity and stability are present, one can afford to take this foundation for granted and drive ahead toward a single goal, such as liberty. But there come other times when this is blind folly, and it seems obvious to me that the present period is one of those times.

What threatens the values, hopes and aims of democratic culture in our day is not simply a rising tide of illiberalism and repression, but the leprous disease of social disintegration. We are threatened with the dissolution of organized society itself, and that is why we have this tide of brutal repression appearing as if it were a "wave of the future."

Democracy was not crushed in Europe merely because there were none to cherish, honor and obey liberty. The European democracies disintegrated; there was nothing to hold them together; they lost all their inner cohesion, dissolving into irreconcilable factions. Parties arose within the state which felt no obligation to anything but themselves, which had an utter disloyalty toward the common principles of law and order, which sought to destroy all faith in the traditional culture and to bring about social collapse in order that they might seize total power for themselves. All the liberty in the world would not have saved the day. Indeed, while this process was taking place, governments gave it the benefit of political freedom, sat as if hypnotized by the idea that they could take no forthright action against the avowed enemies of everything democratic without themselves destroying the principles of democracy. One can almost hear the onetime democratic governments of Germany, Austria and Spain saying over and over to themselves: "The defense of democracy demands the maintenance of full and equal freedom for all minorities, whatever their character or purposes. The heart of democracy is civil liberty for everybody without distinction."

Not that this attitude of "perplexed softness," as William Henry Chamberlin has called it, accounts for the death of freedom and democracy. This attitude was a symptom rather than a cause. If the government in any of these countries had started cracking down upon its enemies, the probable consequence would have been that the government would simply have remained in power through the exercise of police force. There was no popular support for democracy among the people; the social organism had lost its vitality as an organism, was suffering from heart failure. The situation was such that thinking of it in terms of liberty or the restriction of liberty misses the main problem.

During the 1930's we had the unhappy privilege of seeing the fundamental problem of our age revealed in Spain. It was this country's fate to rehearse in about ten years the major phases of a historic process that has occupied approximately two centuries in the Western world. By the middle of the decade it looked as if Spain was all set to begin belatedly the liberal-democratic journey. But in July 1936 the Franco rebellion, or revolution, broke out, aided by imported troops, with the final result that everyone knows.

I shared with the strongest partisans the disappointment at seeing this latest effort toward democracy cold-bloodedly beaten down. But when one asks himself in all honesty what the prospect would have been if the Loyalists had won, the answer is far from cheerful. The Loyalist camp, the Popular Front, was a heterogeneous coalition of irreconcilable factions—republicans, liberals, socialists, anarchists and communists. It was neither popular nor a front, but gave this superficial appearance in the face of a common enemy. Its welding loyalty went no further than a hatred of the same object, and that is not a loyalty nor does it weld. Its unity was a temporary expedient arranged to meet an emergency, a truce entered into by parties that were profoundly opposed to each other; and this truce was not too well kept even while the death struggle was in progress.

What would have happened after victory? Only one thing could have happened: the Loyalist coalition would have dissolved into intramural struggles. There would have been more chaos and civil war, perhaps after a period of governmental paralysis, and eventually one group would have succeeded in seizing power and enforcing order. This might well have been preferable to Franco's regime. But the situation did not lend itself to a democratic solution, for Spain had been smitten with social disintegration long before she was torn by civil war.

III

Democracy is neither preserved nor made possible merely through the maintenance or the granting of liberties. There must also be a unifying faith supplying a basis for cooperation and common agreements, serving as a spiritual cement in the body politic; giving a commanding loyalty that transcends all divisions and rallies all factions; disciplining by inner conviction the various groups and individuals with a sense of responsibility and duty to the common welfare. Where these conditions are lacking liberty is out of the question.

Liberty is actually a by-product. In this respect it is like happiness or originality. Those who concentrate upon a search for happiness as the supreme end of their lives wind up miserably preoccupied with themselves. And those who strive above all else to be original succeed only in becoming artificial and absurd exhibitionists. So with those who worship liberty. She too enchants whom she would destroy.

If the devotees of liberalism and democracy do not want to lose all their values and their hopes they had better look up from their microscopes and take in the larger scene. Our problem is chiefly that of overcoming the process of social dissolution, of saving the foundation on which freedom must stand. And that means, as much as anything else, rediscovering and recapturing the faith which has bound democratic societies together in the past, giving their members common convictions and commonly accepted moral sanctions, spirit and morale, a sense of responsibility and duty, a feeling of membership and importance in the collective life. This is the place where democracy will ultimately fail or succeed in weathering this period of protracted crisis.

A Theological Question Box Conducted by the Author of the Lyman Beecher Lectures on—

What Is Christianity?

By Charles Clayton Morrison

Fifth Installment

THIS week: a question by Dr. Brightman, professor of philosophy in Boston University; nine questions by Dr. Harkness, professor of applied theology in Garrett Biblical Institute; and five questions by Dr. Knox, New Testament scholar and professor of preaching in the divinity school of the University of Chicago.

EDGAR S. BRIGHTMAN

The book left me more or less dazed, with one searching question in my mind. I shall state it bluntly, without checking on the book again to see whether you have already answered it. The question is this: Can it be that Dr. Morrison thinks that the love of truth, the Protestant conscience, and the principle of moral and intellectual autonomy are mean, selfish and unworthy ideals in comparison with the ideal of a united and unanimous church? Is agreement with the organization of our fellow Christians of more importance than agreement with the God whom we worship?

I am sorry that my good friend Dr. Brightman did not give himself time to recover from his "dazed" condition and to "check on the book again" before formulating his question. Had he done so he would have proved to his entire satisfaction that there is not a single statement in the book which should have so disconcerted him. Both halves of his question are so far from having any foundation in the text of my book that the only answer I can make is a categorical No. I haven't the ghost of an idea what statements in the book could have given him so preposterous an impression.

GEORGIA HARKNESS

Do you not set up a new ideological dogmatism, akin to that which you deplore, when you make *revelation* and the revelation of God *in history* the two essential marks of Christianity? Would not this rule out (or push to the periphery) such Christians as Unitarian liberals with their emphasis on reason and the Quakers with their focus of faith in the inner light?

By no means. The thesis that Christianity is the revelation of God in history is not a new form of dogmatism. It is a release from dogmatism into a fellowship, the fellowship of all Christians in Christ Jesus. This fellowship is as broad as the whole Christian community. It includes the Unitarians and the Quakers—they share the revelation of God in history; they belong to the historical Christian community. What, then, does the thesis of my book do to them? Certainly, it does not remove them from the community or "push them to the periphery." It *explains* them. It explains them in terms different from those they themselves employ. Assuming that Dr. Harkness is correct in attributing to the Unitarians an explanation of themselves in terms of "reason," my book would say that they are mistaken in so explaining themselves. The real explanation is that they belong to the Christian community. Their "belonging" is prior to their reasoning about it! Similarly with the Quakers. Their "inner light" is not what they think it is. It is not the direct, unmediated enlightenment of the detached soul. It is their response to the objective revelation in which they participate as members of the historical Christian community. Fortunately, one does not have to believe my book in order to be a Christian! But I must add, more pertinently, that the acceptance of the definition of Christianity which this book expounds would relegate every form of "dogmatism" to the remote periphery of Christian behavior and churchly practice. And I know of no other conception of Christianity that will do this.

You make Protestantism primarily an ideological religion. Does this not depreciate the place of those groups such as Methodists and the Pentecostal sects which, with a minimum of theology, center their faith in experience?

When I say that Protestantism is an ideological religion, the context makes it clear that the statement refers to Protestant theology, not to Protestantism as a part of the Christian church. The statement means that Protestantism's characteristic *explanation of its own Christian experience* is an ideological *explanation*. But of course the Christian experience of Protestants is, broadly, the same *kind* of experience as that of non-Protestant Christians. Protestant Christians are participants in the revelation of God in history *despite* the individualistic ideology with which they have in the main explained both revelation and salvation. The Methodist and Pentecostal emphasis on "experience" calls for the same comment which I made above with respect to Unitarians and Quakers. No "depreciation" of Methodists and the Pentecostal sects as true members of the Christian community is implied. But if you wish to use the word "depreciate," you may say, if you will, that I do "depreciate" the *explanation* of their "experience" which they are accustomed to give, namely, that it is a purely individualistic experience.

In defining history as the phenomenon of human community, do you not lift out *one aspect* of history as the differentia to the exclusion of others? There is no history except in community, but is not "what the individual does with his own solitariness" also an aspect of history insofar as it influences temporal events?

I cannot rightly be charged with "lifting out *one aspect* of history to the exclusion of others" unless some other aspects of history are pointed out which are not embraced in my definition of history as community. Dr. Harkness accepts my definition when she concedes that there is no history except in community. In reply to her question, I now insist that "what the individual does in his solitariness" is embraced in my definition, because the experience of the "individual in his solitariness" is a communal experience. A solitary individual is an abstraction. What

the individual does "in his solitariness" occurs in the communal continuum of temporal events. The individual carries his community with him, even into his solitariness. His so-called "solitariness" and "what he does with it" are an integral part of history.

Does the distinction you make between God's *revelation* and God's *presence* mean anything more than that in revelation there is a subjective awareness of God's presence? And if so, isn't this precarious ground for an objective theory of revelation?

The distinction between God's revelation and God's presence is most important, and it seems to be extremely difficult for readers of my book to keep it in mind as they turn its pages. Let me restate it here: The revelation of God in the Christian historical community *is* the revelation of his presence in all history. There is no history anywhere, or at any time, without God. The continuum of the Christian community is the channel in which God's universal presence *breaks through* into human consciousness most vividly and, as Christian faith believes, most truly, and evokes a continuing response. That this is "precarious ground" for *God* I solemnly concede, for the church can betray or corrupt the revelation, as it has done. But (I speak reverently) God is always on "precarious" ground in his dealings with this being called "man" whom he has endowed with freedom!

As to an "objective theory" of revelation, there is nothing "precarious" about it, for the objectivity is in God whose is the initiative while man's part is the response.

Is "the corporate conviction that the community itself is the creation of God" really a *constant?* What of most American liberals before Oxford, who rebelled against any identification of the church with the divine will? What of Stanley Jones and his protest after Madras relative to the church and the Kingdom?

I do not know a Christian thinker from Paul and Augustine to Luther and Calvin and all the way down to Stanley Jones and Georgia Harkness, who would deny that in some form the Christian community is the creation of God. There may have been some "liberals before Oxford" who would not affirm it, because the liberalism of that period had become rather squeamish in attributing *anything* to God! Under its obsession with psychology, it was strongly gravitating to humanism, which is almost the exact opposite of Christianity. With the exception of this erratic eddy in Christian thought, I believe it is a precise statement to say that the conviction that the church is the creation of God is a historical *constant.* The differences appear when we come to define the Christian community, or church. As far back as Augustine there arose the idea that the divine aspect of the church was *super*-historical. Thus emerged an ideology which has plagued Christian thought down to our own day. Under this conception the *real* church is an *invisible* church. It is not an actual empirical community in history, geared in (if I may use so crude an expression) with the processes of history, but something transcendent, supernatural. Luther held that the real church was known only by faith. Calvin held that it was the body of the "elect." But the conviction that the church, the Christian community, however it is defined, is the creation of God has never passed out of Christian consciousness.

I believe Stanley Jones' point about Madras was mistaken. I hold that the Christian church *is* the Kingdom of God—if it is not that it is not Christian. This does not mean that the church is co-extensive with the Kingdom, any more than the Christian revelation of God is co-extensive with the divine presence. It means that the Kingdom of God is already here in the life of the church, and that the church's function is to deepen the reality of the Kingdom in its own life, and to extend this same Kingdom throughout the world. This is what is meant in my book where I say that the church is both the adumbration and the instrument of the Kingdom of God.

Does history *give* us our "values"? Or is not the whole process of "valuing" a subjective-objective continuum in which human initiative and decision are just as essential as what is *given?* This query seems to me crucial to your entire thesis.

Yes, history gives us our values. They come to us in community, which is history. I will accept Miss Harkness' phrasing as my own with the exception of one word. She asks, "Is not the whole process of 'valuing' a subjective-objective continuum in which human initiative and decision are just as essential as what is *given?*" The word to which I must take exception is "initiative." There is no such thing as human *initiative.* The initiative is on the side of the *given;* man's part, whether in action or in thought, is always that of response.

If "man has no empirical commerce with a 'spiritual world' outside of history," what do you do with mysticism? This may be located as an empirical experience within history (though the great mystics have thought otherwise), but if it is, it still seems to me in its essential nature an individual rather than communal approach to God. And I should hate to say that the mystics were not Christians!

The mystical experience is a fact, a reality, though I do not set the same valuation upon it which many do. But the mystic's explanation of his experience as taking place outside of history is—to me, at least—unthinkable. The mystic's formula, "a flight of the alone to the Alone," may be a description of the way the mystical experience *feels,* but the mystic is never alone, and I hesitate to describe the Christian God as "the Alone." The mystic, I say, is never alone. He may be physically detached—alone, as we say, with himself. But this self of his is a communal self. He carries his community with him into his deepest privacy, and his most "solitary" experience is a communal experience—that is, it is his response to the pattern of reality with which the community has equipped his inner life. His inner life is the subjective organization—in terms of habit, impulse, feeling, imagery and idea—of the objective communal life. His experience is the functioning of the community *at the point where the community does all its creative functioning,* namely, in the insights and decisions—that is, the responses—of the individual. There are mystics in all religions, and their experiences differ as their religions differ.

That the Christian mystic has communion with the Christian God, I do not doubt. But I cannot see the mystics as constituting a special class in respect to the mode of their experience. To make my point clear, I would say that the mystic conforms to the same historical conditions as the ordinary Christian engaged in public worship or private prayer. I devoted considerable space

in my book to an exposition of public worship as primarily a corporate act of the church in which the individual participates or shares. I might have said, though I do not think I did, that private prayer is also a corporate act of the church. When a Christian enters his closet and closes the door and prays to his Father who is in secret, *it is the church that is praying in and through him.* The things he asks for, the mood of his asking, and the expectation of his faith all are given him, prompted in him, by the community of the prayerful to which he belongs. This I take to be a translation into other words of the profound Christian doctrine of the Holy Spirit, which is a gift to the corporate community and which touches the individual heart and prompts it to cry, Abba, Father! All Christian mysticism, like all Christian prayer, public or private, is the answer, the response, of the soul to the prompting of the Holy Spirit of the Christian community.

I do not feel wholly satisfied with your treatment of continuity and discontinuity in revelation. Granting that the church is a "specific human community" (as it must be if it means anything in particular), and that God has revealed himself throughout his total creation (including all forms of community), at what point does the empirical church become the *real* church and not merely a sociological phenomenon?

I fear I do not grasp the point of this question. But I must correct one statement. I do not say that "God has revealed himself throughout his total creation." The book specifically rejects this conception of the divine revelation. The *Christian* revelation of God is made in *history,* and in history alone. Human thought, responding to this revelation, and reflecting upon it, declares that the God who has revealed himself in history is the God of the cosmos.

The empirical church is always the real church, and it is always a proper subject for sociological study. But no sociological study can give an adequate account of the church. Like every scientific or philosophical approach to phenomena, sociology breaks down its concrete subject matter into abstractions. Theology, if it is true to itself, proceeds in the opposite direction—it strives to find categories which will capture and conserve and enrich the concrete revelation of God, as well as explain it. But as I say, I fear I am not getting at the point that is in Dr. Harkness' mind.

Your definition of the "Great Apostasy," with subsequent treatment through the remainder of the book, seems to me to make an artificial distinction between the *koinonía* and its characteristics. That is, what you have here is Platonic realism—an "existing universal" or substance dissociated from accidents—instead of the nominalism essential to any truly empirical approach. The *koinonía* is not its doctrine, organization, tradition, biblical interpretation or type of personal experience. But since no Christian *koinonía* exists without (some of) these and they are the product of its historic past, it is an unhistorical and an unempirical procedure to consider "restoring the body of Christ" without due recognition of the fact that they are integral elements of the existing churches.

In stating her own position, which Dr. Harkness wrongly assumes is in contrast to mine, she has acceptably stated my position. I do not intend to make the artificial distinction between the *koinonía* and its characteristics which she seems to find in the text. I wish she would give it another reading to see if I have not guarded myself fairly well against this danger! I am not a Platonic realist. But neither am I a nominalist, and I do not believe that nominalism is "essential to any empirical approach." On the contrary, I hold that nominalism is partly responsible for the failure of "empiricism" to be truly empirical.

JOHN KNOX

Has not the term "invisible church" in some writers meant somewhat the same thing you mean by "the church as community" as over against "visible" institution or organization?

I do not think the concept of the "invisible church" is the same as that of the church as community. But I believe it would be true to say that the concept of "invisible" church *arose out of* the attempt to distinguish between the church as visible organization on one hand and *something else than organization* on the other. It was Augustine who gave most explicit definition to this "something else" as invisible, though the roots of this conception extend farther back. Augustine's thought was Platonic—the real church existed in the *idea,* of which the historical church was but the reflection. This Platonism, called by the scholastics realism, dominated medieval thought, and its sway was only broken by the rise of nominalism, which prepared the way for Protestantism. But even the Reformers could not make the distinction between church as organization and church as community without falling into line with the tradition which treated the communal aspect of the church (the *communio sanctorum)* as invisible—that is, non-historical. The position maintained in my book is that the communal "aspect" of the church is in history, no less than the organizational aspect.

Does not your emphasis upon revelation within history put somewhat in jeopardy the idea of God's transcendence, although obviously it does not need to do so?

I do not see how God's transcendence of history can be jeopardized by emphasizing his revelation in history. On the contrary, it is his revelation in history that certifies his transcendence. Both God and man transcend history—God infinitely, man finitely. Through our human transcendence of history we are able to affirm the transcendence of God. It is this shared transcendence which affords the possibility of divine revelation on one hand, and of man's response on the other. But this common transcendence does not take either God or man out of history. We are not justified in saying that God "comes into history," or that he has some abode in a realm called "super-history." History is the only realm in which man has access to God or God has access to man.

What is needed to protect the reality of both divine and human transcendence is a *reinterpretation of history.* Our conception of history must be transformed by this dual reality of transcendence—in some such manner as our conception of "nature" is now undergoing transformation by the necessity of including man as a part of nature. If man is a part of nature, what then is nature? This question is pressing upon the modern mind, and its answer requires a complete revision of what used to be called "naturalism." If both God and man transcend history, what then is history? The answer to this question is integral to the thesis of my book and integral, I believe, to the Christian revelation. My answer is that history is

the Word of God—the utterance of his will, his judgment, his mercy—together with man's response to God's Word, including man's ignorant, perverse and evil response, as well as his intelligent, humble and obedient response.

If I were asked for an ontological definition of history, the most ultimate and most real thing I could say about history, I would answer that, in the light of the Christian revelation, history is a continuum of conversation between God and man. It is God speaking to man and man answering God. Every event of history is a word of God and a responsive word of man. In every historical situation, God is addressing man and man is responding to God. God's words are God's deeds, and man's words are man's deeds—his thoughts, his attitudes, his decisions, his acts. History is not mere flux, mere *becoming;* it is a communion of *being*—transcendent being, both divine and human. God and man transcend history as you and I transcend the words by which we communicate with each other, or the deeds by which we manifest our purposes and dispositions toward each other. This conception of transcendence is, I would say, the ontological presupposition and the ontological formulation of the Christian faith that God reveals himself in history.

This question has to do with your interpretation of Jesus' teaching about the Kingdom of God. I believe that the evidence clearly indicates that Jesus' conception was in considerable part eschatological—in the sense of "realized eschatology," if you will, but eschatological, nevertheless. Its coming was a future event, although the divine powers which would only later operate fully and with decisive effect were even then present and working in the world. This is not to say that he shared the position of the apocalyptists; but to attribute all the eschatological elements in the teachings of Jesus to the misunderstanding of his disciples upon whose reports we are so largely dependent seems to me to be going too far. It seems more likely that we misunderstand Jesus than that they should so completely have misunderstood him.

I agree with Dr. Knox and other modern scholars that Jesus' thought was eschatological. But I do not agree with those who say that it was merely eschatological. His eschatology was the *form* of his thought—the framework, so to speak, in which his thought moved. But there was something *inside* this framework which was not eschatological. Granting to the limit the findings of modern scholarship, the question remains: With what objective reality was Jesus' eschatological thought dealing when he spoke of the Kingdom of God? My answer is that in his public preaching his thought referred to Israel; in his intimate discourses with his disciples his thought sometimes referred to the New Israel. I did not write under the moralistic illusions which, since Ritschl and Harnack, have characterized modern liberalism in its interpretation of Jesus as a free-lance prophet announcing a cosmopolitan or humanitarian Kingdom of God. The Kingdom with which the eschatological mind of Jesus was dealing was not primarily moralistic; nor was it merely eschatological; it was historical.

Dr. Knox misapprehends my meaning when he seems to imply that I "attribute all the eschatological elements in the teaching of Jesus to the misunderstanding of his disciples." I do not intend to do this. Both Jesus and the disciples thought eschatologically. The idea that they were the New Israel, the true Israel, and that Israel's hope of the Kingdom of God was to be fulfilled in them—this idea was Jesus' own. Instead of saying that they misunderstood Jesus at *this* point, my purpose was to say the contrary.

I believe you have underestimated the importance of eschatology in Paul. I do not believe that Paul substituted the conception of the living Christ incarnate in the community for that of the eschatological Messiah. Both conceptions existed side by side in his mind, it seems to me, and he did not discard the one in favor of the other, logically inconsistent though they are. John is a development of Paul—but of half of Paul. The other half became, as you say, merely traditional and rhetorical, but it had not become so for Paul. Consider the Thessalonian letters and I Cor. 15.

Dr. Knox's criticism seems to be just. It would have been truer to say that Paul carried both conceptions in his mind, than to imply, as I seemed to do, that one displaced the other.

I question seriously your ascription to Jesus of deliberate intention in the matter of creating the church. (Note that on page 146 you say that Jesus had created the community. I believe that it would be more consistent with your argument to say, as you do elsewhere, that God created it around him.) That what became, and in a sense always was, the Christian community was formed about him as center and head is, I believe, clearer than that Jesus consciously and deliberately formed such a community. This is compatible with your statement that above Jesus as well as above the other members of the early community was God's creative purpose. You do not need to attribute such definite intention to Jesus as you do, and I do not believe you have grounds to. You have to press unduly, I think, the accounts of the Last Supper in Paul and the Synoptists to make them give anything like full support to the materials from the Fourth Gospel which you use.

Dr. Knox may be quite right in entering a caveat concerning Jesus' "deliberate intention." My own thought wavered here, even as I wrote. I recognize that my argument might have been strengthened by not attributing to Jesus so clear and definite a purpose. As Dr. John Bennett says in his review of my book in *Christendom,* "If Jesus did not intend to found a church, the fact is that he founded it," or as Dr. Knox now says, God created it around him. But of course a "deliberate intention" on Jesus' part would not preclude the creative activity of God. The divine creativity would operate through Jesus' "deliberate intention" as well as, and better than, through his unawareness.

Nevertheless, I cannot quite bring myself to believe that Jesus, if he did not "deliberately intend" to draw the disciples into an organic and continuing community, was not at least intuitively aware of the significance of what he was doing and what was happening in his fellowship with them. Perhaps "deliberate intention" is too strong a term. I am willing to substitute for it the expression, "intuitive prompting." But I can see no pattern at all in Jesus' activity, and particularly his special activity with his disciples, if the purposive element is entirely ruled out from this his most central preoccupation.

I admit in all candor that I have not the skill to defend my use of the Fourth Gospel in terms of critical scholarship. But I tried to use this material with discrimination, conceding that though it may not be a record of the *ipsissima verba* of Jesus, its substance was essentially probable. Two lines of evidence for this were used. One was the institution of the Eucharist as reported in Paul,

Mark and Luke. This, I take it, is essentially authentic. My argument at this point was that the Eucharist was a dramatic portrayal of the essential *substance* of the discourses of Jesus in John 13-17. I do not claim that these are verbally authentic, but only that the Eucharist which I take as authentic invests them with verisimilitude as a true reflection of Jesus' mind. The other line of evidence was the dominant consciousness of the early church. I find myself unable to believe that this dominant consciousness of their unity in Christ had no adumbration in the consciousness of Jesus and that it was not solemnly expressed by him. If he gave them the Eucharist he must have thought about his relation to them in some such organic terms as those which the Fourth Gospel portrays.

(Continued next week)

Calling All Christians!

By Evelyn A. Cummins

DURING the past few months the writer has been asked by a number of women, on different occasions, if we cannot "do something" to put the Christian religion before young people in a way that will appeal to them. These women are mothers of young married people, of boys and girls of post-college age. They are intelligent, and are exceedingly disturbed by events both abroad and in this country. They are all devoted members of various churches, and their children have been brought up in Sunday schools. But, their mothers say, they do not feel interested in Christianity. If there is any magnetism in doctrines at all, the pull seems to come from communism or national socialism or its running mate, fascism.

If you will study a fair sampling of these young people you are fairly sure to find that many of them are not willing to accept, merely because of the source from which they learn it, what they are taught in Sunday schools or hear in church, no matter how excellent the school or how beloved the preacher. They want to have it proved to them that the Christian religion is a real power in the lives of interest-compelling people who are not professional teachers of it. Second, they want to be shown and told why and how they will feel or be any better if they become practicing Christians. The issue is not one of churchmanship, but of religion itself, and of applied Christianity. In the third place, new ventures of the spirit tend to attract the young, as well as unthinking adults, who do not see that the fascist and communist ideologies are merely old philosophies of life, streamlined for modern use. They see in the followers of these new political creeds a devotion, fanatical though it may be, and an eagerness of purpose which they do not see in today's followers of the gospel of Christ.

The truth of the matter is that the majority of people today in this country don't know what the Christian religion is, and they don't care. Their children, and many of those with Christian parentage as well, are being brought up entirely without a knowledge of God, and they don't miss God. So they don't care about Christianity, either. The League of Nations could well list us among the pagan nations of the world—as it did.

What is the matter with us American Christians? We are believers in the most dynamic religion, the most adventurous cause, the most compelling faith, that the world has ever known. We seem to be able to discuss everything else under the sun in an intelligent way. Why aren't we able to present either in public or in private the vital core of our beliefs?

Someone has recently said that we need a "general mobilization of the mind," but unless we Christians have a general mobilization of the spirit as well, we will find ourselves gradually exerting less and less influence on other people. Americans are thinking about the advantages of democracy in these days. It should be possible to make them think in terms of Christian democracy.

Mass Testimony Needed

It takes constant, positive reiteration of a better doctrine to combat foreign philosophies. Repetition, propagandists say, is the most valuable technique available. Isn't it time for the Protestant laity of our churches to join with the clergy in setting forth the fundamentals and the value of Christianity and to begin a great crusade—a mass movement of Christian action and propaganda? A tremendous counter-revolution against paganism and other isms now might have all the advantages and attractions of a new cause, since it is almost three hundred years since a daring experiment for the sake of the Christian religion was made in this country.

Some of our churches are probing deeply into the problems of enlisting laymen in the Christian cause. One successful way of interesting people has been found in forums on the general subject of the Christian faith and the community. In West Englewood, New Jersey, for example, the Rev. William K. Russell of Christ Episcopal Church has established a popular Institute on Family Relations. One night a week for four weeks is set aside for the course, and the first year the topics covered were: family finance; the biology of the family; the father-mother-child relationship; and the spiritual nature of the family. One afternoon during this period a meeting is held for girls of high school age, and the following week there is a meeting for high school boys. All interested people are invited to attend the sessions and share in the question periods which follow. The topics are carefully presented from a Christian background, and the speakers are, of course, chosen with this in mind.

Another source of Christian action might be the formation of national, interchurch service clubs—one club for

men and one for women—with something like the setup of Rotary and Zonta, but following different, specific lines, and carrying the burden of spreading the Christian faith by word and deed. These clubs would, of course, be social in their nature, but at the same time they could support, by both propaganda and practical interest, the Christian institutions and work of the community.

Catholic Examples

The Roman Catholic Church in this country has found out how necessary it is to bring religion into the daily lives of people. This church conducts institutes of street preaching, which train certain of the laity, as well as the clergy, to talk the values of the Catholic faith against all hecklers. The training also enables them to contradict any arguments which may be brought up against the doctrines they are taught to preach. When the training is perfected these Catholics are equipped to preach to members of their own faith, as well as to non-Catholics and unbelievers, wherever the church permits them or sends them to talk.

Besides such institutes, the Roman Catholic parishes have discussion groups, large and small, meeting regularly for the laity, teaching them how to talk convincingly and naturally about their religion. Their Catholic Youth Organization, in which laymen have a large part, systematically plans parish activities for young people, including games and sports of all sorts, such as boxing, basketball, swimming and bowling; and it promotes leagues and conducts tournaments among the various parishes. This C. Y. O. also sponsors debating contests and similar matches, and supports scouting. It has a vocational guidance and placement service, which among other things directs youth job forums, giving young people instructive talks about various phases of business and the different professions. All these movements are carried on from a positive Catholic religious background, and are proving successful both in increasing the popularity and in spreading the influence of the Catholic faith.

Work Among Negroes

A fertile field for the cultivation of any intelligent appreciation of religion's contributions lies among the Negro population of this country. Here again the Roman Catholic Church has recognized a splendid opportunity to exercise its laity's power. The Catholic Interracial Council this winter has observed its sixth anniversary, with an all-day program on the problems confronting the Negro. The program is under the joint auspices of this council and the Catholic Laymen's Union, an organization of professional and business men of the colored race devoted to the spiritual and intellectual self-improvement of its members and to the lay apostolate. The interracial council is composed of both white and Negro Catholics and its purpose is "to promote in every practicable way relations between the races based on Christian principles of interracial justice and charity which uphold the God-given dignity and destiny of every person."

As an example of what can be done, the anniversary program is of interest. The morning was devoted to a church service and a communion breakfast, with two addresses—one on "The Negro and the Encyclicals" and the other on "The Negro and National Defense." In the afternoon there was a reception, followed by a two-hour conference and a panel discussion on employment opportunities for the Negro, in which a number of eminent speakers and men prominent in public and business life took part.

The problem of weekday religious education for young people is one which seems to be perplexing all the churches, but it must be solved if Christian democracy is to continue as our way of life. Where weekday religious teaching in New York state has been started in a serious and carefully planned way, both Protestants and Jews have reported increasing attendance upon the part of the children, and also a desire upon the part of their parents to know more about religious verities.

The problem has not been an easy one even for the parochial schools, which might be supposed to be fully prepared for weekday instruction in their faith. Regional conventions of the Confraternity of Christian Doctrine are devoting some of their sessions to a study of the problem and of the best ways to meet it. But the important thing for Protestants to notice about these meetings is that they give large numbers of laity a chance to take a leading part in a cooperative effort to deal with one of the nation's most difficult and exciting religious problems.

What All Can Do

To sum up: it should not be difficult to start intensive instruction for Christian action for the benefit of vast numbers of Christians in this country, if qualified and determined men and women will only make practical plans and combined efforts—whether they may happen to live in cities or towns, or even in villages. Since our potential strength is great, this Christian action may eventually be accomplished through classes, discussion groups, seminars, round tables, forums and institutes, luncheon groups, clubs and other social activities. It seems a simple thing to suggest but if each Christian woman in this country were merely to agree to wear a tiny cross—perhaps no bigger than an eighth of an inch across and a quarter of an inch long—and to wear it for all to see, the psychological effect of this act alone would be tremendous. Distributing and wearing such symbols would not involve starting any new organization whatever.

In these days of positive, aggressive competition for the allegiance of moderns, we must become positive and aggressive in making known our Christian faith if we do not wish to see the loyalty of an entire generation lost through default. This is a time for action, and the Christian layman or laywoman who has not found a way to act to register his or her Christian testimony on the surrounding community has no faith worthy the name.

Spring, 1941

HOLY little birds,
Innocent leaves,
Pledging against bombing-planes
And tanks
Your fragile faith in life. . . .

EDITH LOVEJOY PIERCE.

APRIL SURVEY OF BOOKS

Seven Pillars of Faith

THE FAITH BY WHICH THE CHURCH LIVES. *By Georgia Harkness. Abingdon Press, $1.50.*

IT WAS ONLY a few months after her participation in the Madras Conference that Dr. Harkness delivered at De Pauw University the lectures embodied in this book. While it is not to be taken as a projection of Madras, the light of that conference shines through it and from it. Every meeting of representatives of various churches in an endeavor to formulate their common faith is a demonstration of their conviction that, in spite of theological and cultural differences which make the formulation difficult, there is a common faith. "Our project," says the author, "is to try to discover what it is that God has spoken so unequivocally that the church, wherever there has been a Christian church, has heard it—and by it has been empowered to proclaim a message of salvation." This is something quite other than seeking a basis of unity by the mechanical process of canceling out disagreements. It involves a historical inquiry into those factors in the faith by which the church has had power to endure and conquer in times past, and an empirical consideration of the faith that the church needs—and, as a matter of fact, actually has, if it will only give heed to it—as its bulwark and arsenal for the battle it must wage today.

Doubtless the historical part of this research to determine the faith by which the church has lived had an important part in the author's study and registered itself in her conclusions. This phase of the process is not prominent in her presentation, but there is ample evidence that the analysis of contemporary faith rests upon a solid foundation of both historical and biblical knowledge.

The concepts which are deemed most important in that common faith by which the church has lived, and by which the churches must live if they are to live at all and are to become again the church, may be grouped under or around these: a sense of community which includes a consciousness both of the universality of the church and of the tie of brotherhood which bids Christians love their enemies; an acceptance of the lordship of Jesus; and a recognition of the reality of God and man's need of him.

Each of these topics might easily be made the starting point for discussion of its theological implications and definition of the doctrines which are subsumed under it. That way, of course, lies no statement of the common faith by which the church has lived but rather an exploration of the faiths about which the churches have quarreled and divided. The author does not take that way. A critic might say, and perhaps not without some justification, that she avoids these disputatious areas with a somewhat too airy step. The bogs of controversy are not drained, nor is a highway built across them; she flies over. Divisive doctrinal questions are not only not answered; they are not even recognized. But considering the purpose and scope of the book, I take that to be a merit, not a defect. For it is to be remembered that in other works the author has faced these questions with competence and courage; and it is to be noted that her refusing to recognize them here means a refusal to recognize them as the living and life-giving faith of the church for times past, present or future.

The final summary is an affirmation of faith in God, man, Jesus Christ, the Kingdom, the church, the duty of the Christian to bear witness to his faith, and the limitless resources of God for every situation. These seven items are not dogmas. To make them dogmas it would be necessary to weave propositions around them. But as they stand they are seven pillars of Christian wisdom. Dr. Harkness' thoughtful and practical discussion of them makes clear their adequacy to support the temple of faith.

W. E. GARRISON.

Realistic Religion

IS THE KINGDOM OF GOD REALISM? *By E. Stanley Jones. Abingdon-Cokesbury Press, $2.00.*

IN HIS TYPICAL evangelistic style, the world-famous missionary and preacher, E. Stanley Jones, restates his well known message concerning the nature of the Christian faith and way of life. Those who have found his several former volumes interesting and helpful will find this most recent one equally so for the same reasons, since it bears the unmistakable stamp of his character as an exponent of the gospel—his rapid-fire epigrammatic speaking, his rich treasure of illustration, his not profound but vigorous thinking, and his convincing religious faith in and devotion to Christ. The unifying conception in this new book is that the Kingdom of God is not an idea to be apprehended nor an ideal to be sought but the most inescapable fact of the universe to be recognized and received.

"Realism," he says in defining his terms, "is preoccupation with and devotion to fact, and idealism is preoccupation with and devotion to idea—even if that idea be a supreme idea and a highly moralized one. . . . A realist, in the sense of this book, [is] one who is devoted to fact." But this definition of realism as attitude and action is not adhered to; and it is well that it is not, for it is soon replaced by an unexpressed but everywhere implied definition of realism as that which objectively exists and demands recognition, in which use of the term he is on much sounder ground. There is, in fact, something of both conceptions in the author's exposition of Jesus as a realist who did not point to an ideal, beautiful but unattainable, but rather announced the inescapable conditions of existence and occupied himself with bringing men to meet them. In the latter sense the Kingdom of God is not something "to live up to"—an ideal so far beyond our grasp that by striving toward it we fall into despair. Rather it is "built into the structure of our being," its laws written into the very fabric of existence, so that in "obeying this present fact" we find the way of life, and in ignoring or rejecting it we fall into frustration and defeat. "The Kingdom is within," yet not in such a way that its coming is automatic, but only that efforts to live apart from the laws of the Kingdom are self-destructive.

"The great enemies of the human soul are resentment, fear, self-centeredness and a sense of guilt," Dr. Jones assures us on the word of many physicians, psychologists and other specialists. He then undertakes to show that these are the very basic evils from which Christian faith redeems. Thus modern scientific remedies for individual and social disease confirm the insights of Jesus and the laws of his Kingdom: love in place of resentment, faith in place of fear, concern for others in place of self-centeredness, and confession of sin with consequent forgiveness in place of guilt. While the book is on a much more defensible plane

than the superficial "why not try God?" approach, one is inclined to say that its greatest deficiency is that therein religious commitment and redemption are scarcely more at times than a useful technique and a utilitarian consequence justified by pragmatic norms. It needs correction by the vertical, transcendental reference of the profounder word of Jesus, who replied to the rejoicing of the Seventy that they could cast out demons, "In this rejoice not, that the spirits are subject to you; but rejoice that your names are written in heaven."

Perhaps one may say therefore that the book is not quite realistic enough. The author is frequently uncritical in his biblical readings, confusing exegesis with allegory, and superficial in his estimate of the normal—not to say metaphysical—dualism of man. He overuses the method of *ad hoc* exposition and of moralistic exhortation.

One cannot, however, escape the implications of this message for all the dimensions of our social and personal lives. The author sees that no area—individual, economic, political, religious—is alien to the demands of the way of Christ. While one may thus be inclined to agree with the analysis that sees the tragedies of our day as the consequences of impious defiance or ignorant neglect of the demands of reality, one will not be so inclined to agree that the remedy lies in individual conversion, however important and necessary that may be. The book at this point is nevertheless a needed corrective of one-sided theories and proposals for the salvation of men by carpenter work on social structures. And one certainly cannot read it without sensing the sincere and radiant faith of the writer. Surely the Kingdom of God is real to Stanley Jones!

WALTER W. SIKES.

Let My People Go

SOUTH OF GOD. *By Cedric Belfrage. Modern Age Press, $2.50.*

"ON THE ONE hand, to be sure—but on the other, however, we must remember—!" No, Belfrage doesn't write that way, and his hero doesn't act that way! "I had a rare experience. I had met a Christian," says the author of his encounter with Claude Williams. So it is a partisan biography? That's right! And it is as alive as the story of sensational old Amos or the tactless dramatic Isaiah. You won't fall asleep reading it. You will be amazed, angry, disgusted, depressed, ashamed—possibly inspired. It is a book that will either harden your heart and soften your will, or soften your heart and stiffen your will.

Claude Williams was in every sense right out of the deep south. He had brains and strong humanitarian impulses, and he got a "call" to preach hellfire and damnation. He preached it. His eloquence, salted with wit and sarcasm, was a terror to sinners. But the eyes with which he looked out upon his fellow men were his own, and there was in them the light of love. Slowly he began to see the people as far more sinned against than sinning. Then rapidly, too rapidly, he recoiled from his lashing at the petty faults and inherited, ofttimes enforced, wickedness of the rank and file who were peons of a privileged class. Claude's inner world became topsy-turvy, but the inward fire burned all the more fiercely. God was indeed the great Father and liberator of his children along with Moses, the prophets and Jesus, but the church and religion had deserted God and become the tool of oppression. The fire blazed up against the modern Pharaohs and Claude called on the people to rise up and break their chains. And the people rose up. The drama which thus began came to its climax in the Presbyterian Church of Paris, Arkansas, where Claude, cut loose from his ancient moorings, was searching for more reliable ways to find and hold on to the abundant life. But soon Claude was a minister without a church.

Of course the good Presbyterians of Paris were troubled and confused. It is easy to say that Pastor Williams did some unnecessarily provocative things and left undone some things that he might have done. But Pastor Williams' significant blunder was his appeal to the common people who heard him gladly. The farmers, miners and common laborers were filling the church. It was only a matter of time before they would take it over completely by sheer force of numbers. Now where is a respectable, middle-class Presbyterian church—or such a church of any denomination—that is ready for that? And why not? Well, that's the story of this book.

Claude Williams took to the road. Yes, he left his family and all behind. The man who a few years before could hardly bring himself to shake hands with a Negro was completely emancipated. He knew no walls of partition any more. He knew only that the sharecropper millions were suffering, and that their terrible agony was a hopeless despair. But in the name of God, with such help as he could get anywhere, from anybody, he would try to lead these children of God out of their wilderness into the light of a new day. He knew that America had the resources. He knew there ought to be sufficient intelligence and good will somewhere in America, for Claude had always believed in America.

Now the ostracized preacher, with scars from floggings, soul marks from his outrageous imprisonment (for leading a public demonstration), saddened by the internal strife of the C.I.O. and the Southern Tenant Farmers Union, but still full of faith, is conducting his "People's Institutes of Applied Religion." Yes, religion. Says Claude: "Southern people know more about Moses and the children of Israel in bondage than about the Constitution; more about John the Baptist and Jeremiah than about Jefferson and Washington." But it is the religion of the "liberator" Moses and the "liberator" Jesus that Claude talks about among the "sub-caste" preachers who are listened to by the common people. Claude wants to win them before the Klan and other forces of fascism capture them. Claude says we have got to talk to them in their language and in terms of the people's needs.

Not a few will look upon this approach and the vivid charts that Claude uses as inviting the class struggle. But the class struggle is already there. Claude argues that true religion must say, as it did long ago, "Let my people go." Whether Claude has the answer or not, he is a challenge which the churches can evade only on pain of death. So far he and his fellow workers have done more than all the southern churches combined to focus national attention upon the appalling tragedy of the south's disinherited millions.

JOHN PAUL JONES.

Religion in the Home

CHRIST AT THE HEARTH. *By Sidney W. Powell. American Baptist Publication Society, 60 cents.*

HERE is an able and appealing treatment of problems relating to the family circle. "Little boys and girls," the author declares in the foreword, "nurtured in homes, grow up to be international figures changing history." The entire volume was conceived and written in the light of this

statement of the basic importance of what happens at the hearthside.

Do economic conditions affect family relationships? Has the home a stake in the struggle for wholesome civic conditions? What does the Bible teach about familial obligations? Are Protestant-Catholic marriages successful? What is the bearing of domestic discord upon juvenile delinquency? These are among the many vital queries which the author answers in an effective and forthright manner.

The book is thoroughly readable yet drives to the heart of the problems with which it deals. Its main contentions are undergirded with facts and figures, sparingly yet tellingly employed.

Two of the chapters gather up the author's rich experience in influential pastorates which have been noteworthy for their emphasis upon the need of better Christian homes. The values of pre-marital counseling, the dedication of infants, and the family altar are persuasively stressed.

The book's 127 pages are arranged in seven chapters with questions at the end of each, thus being admirably adapted to use in study groups.

Every parent who desires to lift his home life to higher ground, every teacher who would learn how to help in the building of better Christian families, and every pastor who earnestly desires to enthrone Christ at the hearth can ill afford to be without this excellent little volume.

G. Merrill Lenox.

Asiatic Battlefront

The Battle for Asia. *By Edgar Snow. Random House, $3.75.*

EDGAR SNOW'S first book, *Red Star Over China,* put him in the front rank of writers on the Far Eastern situation. His second, now published, should make his standing secure. One hesitates to call any book a "must" which deals with as fluid a state of affairs as obtains in the Orient. But I am quite serious when I say that I do not think any American has a right to discuss publicly our policy on the other side of the Pacific until he has read Mr. Snow's new book, especially Part X, which fills approximately the last 75 pages. I would feel far more comfortable about what we are up to in the Far East if the public could be given some assurance that the book had been read, and pondered, in the White House.

His fellow journalists have a hard time ticketing Edgar Snow. He represents the *London Daily Herald,* a Labor paper, in China. He shows marked friendliness for the Chinese communists and is critical of Chiang Kai-shek and the Kuomintang. Is he a communist or a fellow traveler? No; he does not believe that communism is the cure for China's ills, and his proposals for the future in the Orient are old-fashioned liberalism, both political and economic. His economic proposals, in particular, will draw the scorn of any good Marxist. Now that Mr. Snow has come to America, where we insist on labels, he may have a hard time ticketing himself. He is against the Japanese drive for a "new order," but he is equally against our getting into an Oriental war to shore up the tottering colonial system of the European imperialisms. As long as his lectures stick to lambasting the Japanese or praising the courage of the Chinese, he is likely to be very popular. But if he gets off on the mischief-breeding proclivities of British imperialism or on the good sense of the communist program in China, then look out for trouble.

The truth seems to be that Mr. Snow is a man with an independent mind (he actually comes from Missouri) who wants to discover not only the real facts but the vital forces in the current Oriental situation. The result is a personal position in regard to that situation which cannot be covered by any one label, unless that is simply the label of an extraordinarily gifted and honest journalist. In the main, it can be said that he stands for the liberation of China from Japan, but also for the rapid liquidation of the entire colonial system (including India) and for the internal reorganization of China by elements other than those now around Chiang Kai-shek.

The Battle for Asia is a combination of straight reporting with political and social analysis. As the former, it tells the story of the Japanese invasion, including the capture of Shanghai and the looting of Nanking, leading up to the gradual development of the military situation into virtual stalemate. As in Mr. Snow's former book, the most important contributions made by the reportorial part of his book are the accounts of the guerrilla warfare of the communists and of the growth of industrial cooperatives behind the lines in "free China." It is in connection with the co-ops that he betrays his single real enthusiasm for a white man in China, that man being Rewi Alley, the New Zealander who left his protected job with the Shanghai Municipal Council to plant cooperative production all over west China. It would be interesting to know what Mr. Snow thinks of Chiang Kai-shek's act in suppressing the communist Fourth Route army. Perhaps his lecture audiences may find out.

I have already suggested the conclusions of his political analysis. He believes that Japan's militarists must be brought under control and that the United States will have to do most of the job. But he does not think that we should go to war to do it if that can possibly be helped, and if we do go to war it should be only after obtaining liberal and binding guarantees from Great Britain and Holland covering their future policies in the Far East and India. That sounds like good sense. But there are few signs that we are doing anything of the sort, or even contemplating it. On the contrary, we seem much more likely to plunge ahead blindly into an imperialistic spree of our own.

Paul Hutchinson.

Eskimo 'Christianity'

Kabloona. *By Gontran de Poncins. Reynal & Hitchcock, $3.00.*

NOT SINCE Antoine de Saint Exupéry's *Wind, Sand and Stars*—a book whose uniqueness makes even this comparison of doubtful validity—has there been a book of high adventure in which the spiritual element (for lack of a better term) so far outran the description of strange experiences and the facing of dangers. That the author lived a year and a half among Eskimos, eating their food, wearing their clothes, sharing space in their igloos, that he went with them on midwinter journeys of hundreds of miles and on fishing and hunting trips, that he became inured to a constant temperature lower than most of us ever felt on the coldest day of our lives, that he was lost alone in an Arctic blizzard—these become incidental to a process of inner discovery.

"Kabloona" means white man. It is, of course, what the author's Eskimo friends called him. At his own whimsical dictation they also called him "Mike"—a name first given to him by an American mule-driver in the A.E.F. who couldn't quite get the swing of "Vicomte Gontran de Montaigne de Poncins." After the First World War he had been London manager of an Italian silk firm, had done some ex-

ploring in New Guinea and traveled in Arabia and in the Orient, and, back in Paris, was still looking for something he had not yet found. The Second World War had not yet come. Through the central house of the Oblate Fathers in Paris it was arranged that a member of that order who was a bishop on the frozen fringes of Canada should "fly him in" in the airplane in which he toured his diocese. That meant flying fifteen hundred miles north from the end of the railroad. Thence the route was by boat to the Hudson's Bay post of Gjoa Haven on the island of King William Land, seven hundred miles northeast, which was, in a general way, his headquarters for the winter. King William Land, with an area of ten thousand square miles, has an Eskimo population of twenty-six. If this seems congested, it should be remembered that in winter Eskimos are not confined to the land but live mostly on the sea where the going is easier and the means of subsistence (seals and fish) are to be obtained. De Poncins spent most of his time with them, though enough of it with the one occupant of the post to realize why Admiral Byrd preferred to spend months alone at his advanced station on Little America rather than be shut in with a single companion.

What he found among the Eskimos was life stripped to utter simplicity, lived under conditions of rigorous hardship and on the narrowest conceivable margin of security, and devoid of "haste, worry, rebelliousness and selfishness." Some of the native habits and customs seem incredibly revolting to one who views them as an outsider. De Poncins became an insider and found them no longer revolting. Most notable is the sense of social solidarity. That aspect is exhibited in this passage at the close of an account of the reception which one little group found in the camp of another. The meal, which lasted twenty hours, would have choked Gargantua. Then:

> We smoked. The pipe went round from mouth to mouth, and nothing seemed more natural than this denial of the notion of "mine and thine." I was sure that *meum et tuum* must have been a theory invented after the fact by the first man who conceived that he no longer had any need of his neighbor. We Eskimos—so to say—were a community. It was not precisely that everything here was owned in common, for it was not; it was better than that. It was, if I may say so, Christian. Each member of the community was concerned to see that all the other members were provided for; and if there was a feast, and one member was not present, he was sent for, or his share was put aside for him in that corner of the igloo called—in the English of the north—"the Big Feed." I had learnt by now that it was best never to consider my grub exclusively my own. If the white man wanted to contribute to the community, there was but one way to do so, and that was to turn over all that he had brought, the first day. Thereafter he would be fed without a word as long as he remained among the Eskimos.

The most beautiful of many beautiful passages is the account of the period spent with Father Henry, a French missionary who lived among a group of natives entirely isolated from even the outposts of the white man's world and under almost inconceivable conditions of hardship. He had nothing, and insisted—and proved—that he needed nothing. "It was childish of me," says the author, "to attempt to win him back to reality; he could not live with reality. I, the 'scientist,' was non-existent beside this peasant mystic. He towered over me. My resources were as nothing compared to his, which were inexhaustible. . . . Once again I had been taught that the spirit was immune and irresistible, and matter corruptible and weak. There is something more than cannon in war, and something more than grub and shelter in the existence of this conqueror of the Arctic."

What this French "scientist," lineal descendant of old Montaigne, learned among the Eskimos is more important than what he learned about them, though that is interesting too. What he learned about life and about the possibility of contentment in the midst of hardships came to him just in time. Returning after eighteen months to a point where news of the world could be obtained, he found that war had broken out and started for France, stopping in New York only long enough to get his manuscript into shape, with the aid of Lewis Galantière, who was the translator of Saint Exupéry's book. No word has been received from him since he joined the French army. He found peace in the world of Arctic ice and snow. What he found in the world of human fury is yet unknown.

W. E. Garrison.

Choose: Salvation or Neurosis

Psychology, Psychotherapy and Evangelicalism. *By J. G. McKenzie. The Macmillan Company, $2.75.*

About twelve years ago J. G. McKenzie wrote one of the first (and it has remained one of the best) books which sought to indicate the availability to the pastor in his counseling ministry of many insights and techniques achieved in psychotherapeutic practice. Now this professor of social science in Aberdeen University presents a critical examination of the evangelical experience and doctrine in the light of psychological and psychotherapeutic principles. The book is written in the conviction that "the application of psychology to religion in general can make little or no further advance except through the study of particular types of religious experience." The various psychotherapeutic techniques, the author believes, provide a means for such a study. These techniques he applies to evangelicalism, the type of experience within which his own religious life has been nurtured.

The book is divided into three parts. Part I is introductory, and outlines the author's concept of the essence of evangelicalism. Part II, which is the substance of the book, goes into a detailed critical examination of evangelical experience and doctrine. The doctrine is studied not to determine its philosophical validity but to discover its psychological basis. The doctrine is viewed as a conceptualization of experience. Conscience is examined as psychologically conditioned by evangelicalism. But the bulk of the section is taken up with a discussion of salvation and its problems, seen within the frame of reference of the evangelical quest. Conversion, guilt, sin, forgiveness and atonement are examined. "Religiously," our author maintains, "the sudden conversion is of no more value than the slow and gradual adjustment of the mind and will to the intention of God." In either case, as the psychologist sees it, this development represents a real resolution of conflict between impulsive tendencies and ethical and religious demands.

It is in dealing with salvation and its problems that psychotherapy contributes most to understanding. "A psychoneurosis," he says, "is one way of dealing with a conflict; conversion is another. . . . Conversion resolves the conflict; a psychoneurosis is an attempted escape from the conflict—it is a consequence of *the refusal to see* that the conflict must be resolved." A good many readers will find the author's argument for a sharp distinction between the sense of guilt and the sense of sin unconvincing, but will agree that "the central moment in the conviction of sin is . . . the sense of alienation from God, and the longing to be reconciled with God, to be one with the will of God, to be in fellowship with God, to love God." Call it shame, remorse, sense of guilt,

sense of sin, or whatever else one will, the experience that causes trouble is, as Dr. A. T. Boisen points out so clearly, the sense of failure as judged by the standards which the individual accepts as authoritative; and the essence of the trouble itself is the consequent sense of isolation from that society with which the individual seeks identification. For one reared in the evangelical tradition, this sense of isolation is likely to be the feeling of "alienation from God" to which Professor McKenzie refers—which means, of course, alienation from that One in whose fellowship alone satisfying life is to be found. If one will face one's problem, the evangelical doctrines of love, forgiveness and atonement provide a conceptualization of the process by which a happy adjustment is restored. If one evades, neurotic symptoms may, and probably will, result.

The third and concluding section of the book points out that evangelicalism roots doctrine in experience, and the author maintains that psychology and psychotherapy throw a great deal of light upon the experiences of faith, grace and sanctification. The concluding chapter presents some general applications of psychology to church work, especially to evangelism, worship and pastoral care. Our author urges better psychological training for ministers, not that he would have the clergy attempt to treat the severe neuroses, but that they may cooperate more effectively with medical doctors and other specialists in treating persons suffering from neurotic conflicts, and also that they may conduct their ministerial and religious educational work upon sound psychological principles. The minister, after all, as our author points out, is responsible for the administration of some most important resources to aid threatened souls, resources not so readily available to other practitioners, and if he does not utilize them it does not appear who will, unless it is the exploiter and the charlatan.

This is a wise and informed volume. Professor McKenzie speaks out of twenty years' practice in lay psychotherapy, conducted always in cooperation with medical practitioners, and back of that stands a rich experience in the ministry and in the training of ministers.

CHARLES T. HOLMAN.

Censorship and the Movies

WORLD-WIDE INFLUENCES OF THE CINEMA. *By John E. Harley. University of Southern California Press, $2.00.*

OF THE 267 pages in the body of this book, 167 are devoted to censorship. The title, therefore, is something of a misnomer. The subtitle—"A Study of Official Censorship and the International Cultural Aspects of Motion Pictures"—is more accurate, except that the author presents no genuine study of the cultural aspects. He views the international aspects of movies through quotations from various speech-makers and article-writers—not from first-hand surveys. In fact, this whole book could have been written, with the aid of scissors and paste and a corps of students from the National Youth Administration, in any office which has received the many official publications of the Motion Picture Producers and Distributors Association, the motion picture division of the United States department of commerce, and the various societies opposed to censorship.

The author gives credit to these sources; but nowhere is he critical of them. He accepts a publicity statement from the Hays office apparently without question. For example, he gives a digest of the famous production code (the "morals code") issued in March 1930, but fails to mention that the code was never enforced until July 1934, and then only after an outraged public had conducted a boycott which cost the industry ten million dollars in one year. Moreover, Dr. Harley has apparently made no attempt to digest the various scientific studies on the social and cultural effects of movies. The nine volumes of the Payne Fund studies along these lines are barely mentioned.

The chief value of the work is that it places between the covers of a single volume the information concerning the way various national governments have dealt with the problem of censorship. Yet even this value is academic, for American interest in censorship is practically nil. There has been no serious attempt here to inflict a federal censorship upon motion pictures.

The last chapters are devoted to descriptions of the official and unofficial international agencies concerned with films, and with the attempts in various countries to create cultural, documentary and educational films. In discussing the latter, Dr. Harley had every opportunity to point out the opposition of the "big eight" of Hollywood to the creation of such films—but he carefully avoided doing so. In short, his book refrains from criticism or appraisal and deals only with official pronouncements which often have small relation to the actual facts concerning movies and their manifold and important influences.

FRED EASTMAN.

My Hero

MR. FRANK MERRIWELL. *By Gilbert Patten. Alliance Book Corporation, $2.50.*

THE RIVER RISES. *By Helen Abbott Beals. The Macmillan Company, $2.50.*

THE TRUNK. *By Elizabeth Coatsworth. The Macmillan Company, $2.50.*

IN THESE NOVELS we have portraits of the nearly perfect hero, the hero with a flaw which he seems in the process of overcoming, and the hero whose flaw seems to be overcoming him.

Mr. Patten (Burt L. Standish) whose stories of Frank Merriwell, back around the turn of the century, filled boys with zeal to emulate the hero's prowess, and with discouragement at their inability to do so, has been persuaded to tell of the Frank of today. It is the same old Frank, now a successful business man, and an honest, fair, capable, upstanding American. Athletic exercises have kept his figure trim and his mind keen and swift. He is still the champion of all good causes and the model of efficiency in execution. (I remember his famous "up-shoot" in baseball.) His boxing and fencing skill remains more than amateurish, and age has not staled his infinite variety. He and his nearly perfect family are full of pep, enthusiasm and good will. In his home the mechanisms of family accord need no oil, and the domestic conversations are wonderful. In this story Frank foils villains, heads civic enterprises, founds a league of patriotic youth, and swats communism with the same vigor with which he used to send the ball soaring over the fence in the last of the ninth with the score tied and the bases filled.

Mr. Patten's style has not changed. It has all the vim and expressiveness of the days when he turned out 20,000 words a week. It is difficult to believe the statement that "the town of Elmsport and all characters appearing . . . are purely imaginary creations." Characters so clear-cut in their goodness or wickedness should exist. Life would be so much easier and simpler. All adolescents, old or young, who were

inspired to true Americanism by the young Frank will enjoy meeting him in his maturity.

All lovers of New England should be grateful to Mrs. Beals for her sympathetic, understanding interpretation of a town that is to be sacrificed to modern economic demands. The site of a small village is to become a reservoir. The opposition by the citizens is led by David, a native son, who has returned as pastor of the local Congregational church. David is a neurotic mystic with a Puritan conscience, and is a powerful preacher who develops to a certain heroic discipline and self-control. He is fighting for a lost cause. Goliath is too strong for him, but as the struggle proceeds, the reader's attitude toward him changes from a mild contempt to respect and even a bit of affection. His position in the community gains breadth and strength, and he becomes more tolerant. Around the human figures of the pastor's wife and children are deftly grouped and well drawn parishioners. The various ways in which the villagers adapt themselves to their tragic situation are dramatically, humorously or pathetically set forth as the story moves toward its inevitable conclusion. The objective treatment of the plot and the keen insight into character make this novel a worthy picture of the human side of the small town, and of the minister as hero.

In *The Trunk* we have a study of the hero—not much of a hero—as artist, and a not very convincing artist, in his struggle to adjust himself and his art to marriage. The victim of his temperamental fits is his wife, who is also having difficulty in orienting herself. She gradually adapts herself to the situation. This reader did not share the husband's confidence and faith in his capacity for growth. He seems a cad. The tropical jungle background with its color and mystery is skillfully drawn. The author has had opportunity to observe this luxuriant wild milieu and realizes the effect of such environment on disposition and character. The secondary actors offer many interesting psychological problems. In fact, they seem more convincing in their emotions and actions than the painter himself.

LEE E. CANNON.

For Easter and After

WHY THE CROSS? *By G. Ray Jordan. Abingdon-Cokesbury Press, $1.00.*

HERE are sermons by the busy and resourceful pastor of a great church on the central theme of our gospel. The sermons rise out of rich pastoral experience. They are aimed at the salvation of men rather than at the defense of doctrines. They breathe that passion for souls which is the basic test of a minister's call to preach.

Dr. Jordan has put his thought in practical, simple language. There is a difference between a parade of learning and the march of a saving message to the rescue of a beleaguered mind. This book does not parade. It marches. The author faces squarely toward the issues and drives directly at them. He does not assume to fathom the mystery of the cross but he leaves the reader "lost in wonder, love and praise."

The biblical background is revealed by the title of the first sermon, "Why the Cross, for Jesus?" The theological interest is evidenced in the title of another, "Why the Cross, for God?" The evangelical note is manifest in the last sermon, "Why the Cross, for You and Me?"

The illustrations are fresh, varied and truly illuminating. If one wishes to know what is being preached by younger leaders of the church who are destined for still larger leadership, this excellent volume provides a highly encouraging example.

RALPH W. SOCKMAN.

Books in Brief

FINLAND FOREVER. *By Hudson Strode. Harcourt, Brace & Company, $3.50.*

Everyone now understands that Finland is a land worth knowing, but few outsiders know it better than Mr. Strode. His book is a record of travel covering most of the country, a survey of its industries and arts, an estimate of its people with much detail as to individuals and types, and a sketch of its history including the recent Russian assault and Finland's resistance to it and revival after it. The reviewer, who traveled Finland from the Arctic coast to the Gulf of Finland before there was any road north of Kittila or any railroad north of Oulu (then called Uleaborg), and when Rovaniemi had no magnificent modernistic hotel for tourists but was merely a village on the Arctic Circle where one changed horses, reads this description and appraisal of Finland with special interest and admiration; but anyone who loves the beautiful and the heroic will read it with appreciation.

THE VOYAGE. *By Charles Morgan. The Macmillan Company, $2.50.*

Subtlety and power characterize every work by this truly great novelist. Those qualities were, in this reviewer's judgment, largely wasted in *Sparkenbroke* by their application to an inadequate theme, but even there the qualities were unmistakable. Here they are put to better use. Modern provincial France furnishes the setting, but it is not the France of the wars. Morgan never reached a higher level than in his delineation of the character of Barbet Hazard, the vine-grower with a touch of madness and sanctity and the deep sanity of complete sincerity and courage.

THE BLUE CLOAK. *By Temple Bailey. Houghton Mifflin Company, $2.00.*

The central character of this novel is a third-generation Scandinavian of North Dakota, but it is no story of wrestling a living from the reluctant soil. The wrestling had been done and the family fortune established before Eric Thoresen came on the scene. Eric's conflicts are of a subtler sort. They involve the resurgence of his Viking blood, a Harvard education and two girls. One was the siren in a blue cloak who seemed to symbolize the wild free life of the sea, but she turned out to be rather a queen of cocktail parties and night clubs. The siren lost—by a neck. It is a more thoughtful novel than this bare syllabus would indicate.

THE VANDERBILT LEGEND. *By Wayne Andrews. Harcourt, Brace & Company, $3.50.*

It is probably correct to speak of the Vanderbilts as a legendary family, or an undoubted part of the American legend. But what Mr. Andrews does in this book is to show that the most fantastic of the legends which have attached themselves to the Vanderbilt name were factual in origin. The "Commodore" was precisely the profane, ruthless freebooter he has been accused of being; William Henry (the first) actually said, "The public be damned," even though he tried to deny it when, to his astonishment, the public took umbrage; the Newport villas and parties were quite as much like a Hollywood version of the Arabian Nights as has been alleged. Unlike other of the "robber baron" families who rode the aftermath of the Civil War to dizzying afflu-

ence, there is still a good deal of vigor in the Vanderbilts. But the multiplicity of cross-marriages and divorces makes it impossible to give the contemporary record the sharp definition imparted to the fantastic records of the earlier generations.

HE LOOKED FOR A CITY. *By A. S. M. Hutchinson. Duell, Sloan & Pearce, $2.50.*

This story of Gordon Brecque, English vicar, seeking for that "city which hath foundations, whose builder and maker is God," speaks to contemporary conditions, though sometimes vaguely. Although it is the First World War which serves as focal point, the book presents graphically the attitudes and actions of a warring people. Gordon Brecque's experiences were vicarious but intense: his eldest son a pacifist, his second a naval hero, his daughters V. A. D. workers, his friend and housemate a persecuted alien. A gentle, unassuming individual, he retained despite his personal tragedies his faith in the goodness of men and the greatness of God, and his character and his way of life are convincingly and appealingly portrayed by the author.

Books Received

The Educational Philosophy of National Socialism. By George Frederick Kneller. Yale University Press, $3.00. (To be reviewed.)

Where Angels Dared to Tread. By V. F. Calverton. Bobbs-Merrill, $2.75. (To be reviewed.)

The Shaker Adventure. By Marguerite Fellows Melcher. Princeton University Press, $3.00. (To be reviewed.)

Architecture in Old Chicago. By Thomas E. Tallmadge. University of Chicago Press, $3.00. Tallmadge was doubly distinguished, for his work as a practicing architect and for his books on the history of architecture. His sudden and untimely death last year prevented the intended development of the present work into a complete history of Chicago's architecture. Yet as it stands it is complete within its limits, which are those of the sixty years from the city's beginning to the "old World's Fair" of 1893. It is far more than a record of building; rather it is a history of Chicago as the city's life and growth found expression in wood, stone and steel. It will interest not only architects but laymen as well, and perhaps especially those who worship in any of the twenty-five or more churches (including First Methodist in Evanston) which Tallmadge built in and around Chicago. The manuscript which Tallmadge left unfinished was prepared for publication by Earl Reed, and the biographical introduction is by Charles Collins—Cliff Dwellers all three.

Peter Ainslie, Ambassador of Good Will. By Finis S. Idleman. Willett, Clark & Co., $2.50. (To be reviewed.)

The Pocket Bible. Pocket Books, 25 cents. Here is an edition of the King James Version, abridged to 500 pages by the omission of sections not often read to edification, printed in a type that invites the eye, bound in a form that can be carried easily and inconspicuously, and all for a quarter.

Ann Bartlett: Navy Nurse. By Martha Johnson. Crowell, $2.00. A romantic story of the "service" which ought to cause a rush of impressionable applicants for jobs as navy nurses.

Manifest Victory, A Quest and a Testimony. By J. R. Moseley. Harpers, $1.50. A transparently sincere record of spiritual experiences, largely autobiographical, by one who testifies to the immediacy of his own communion with God and guidance from above. After telling of writing a religious article for the *Macon Telegraph,* he adds: "As I wrote these words, my right hand that was doing the writing was almost under conscious divine control." Again, having heard "a certain editor of a liberal Christian weekly" who seemed not to believe in the virgin birth, he sought escape in prayer and "when I asked Jesus about the truth of his birth, the answer came, 'I was born of a virgin, but I welcome those who do not see it.' "

This Is the Victory. By Leslie D. Weatherhead. Abingdon-Cokesbury, $2.00. This volume (not of sermons) by the distinguished minister of City Temple, London, is correctly and conservatively described on its jacket as "a burning, enheartening, challenging affirmation of the faith that overcometh the world, written amid the crash of bombs." The chapter on "Faith in the New World" shows that the author is in favor of a rather sweeping reconstruction, but he sees the function of the church as that of "changing" individuals rather than supporting particular programs of social change.

The Good Shepherd. By Gunnar Gunnarsson. Translated by Kenneth C. Kaufman. Bobbs-Merrill, $1.50. The Icelandic author, writing in Danish, has gained a wide reading in Denmark. This little book, so idyllic in its simplicity, so mystical in its piety, so elfin in its atmosphere, is scarcely more remarkable than the fact that the Book-of-the-Month Club has selected such a book for distribution. If James M. Barrie had chosen religion as a motif and Iceland for a locale, he might have written a book like this.

Call the New World, A Novel. By John Jennings. This full-bodied story moves over the western hemisphere with a certain magnificence of both conception and execution. It follows the fortunes, in war and love, of a young American officer who, unjustly cashiered from the army during the War of 1812, participates in the campaigns of the South American liberators, Bolivar and San Martin, before going to Europe to bear a part in the diplomatic struggles of the post-Napoleonic period.

In Great Waters, The Story of the Portuguese Fishermen. By Jeremiah Digges. Macmillan, $2.50. Portugal founded no colonies in North America, but enough Portuguese found a footing on the Massachusetts coast to give them an important part in the fisheries. The story begins away back and comes down to now, with the rise and fall of whaling included. It is full of stout and salty personalities and of dangerous deeds done casually by brave men. The author's name is not Digges. He uses that name because, when the book was done, it seemed to him like a book that ought to have been written by a man named Jeremiah Digges.

How to Buy or Build Your Home Wisely. By Roland K. Abercrombie. Macmillan, $1.75. A thoroughly practical book of first aid to the home-builder. Should he build or buy? How much should be spend? How should he choose a location, make his plans, estimate the cost, finance the deal? All these questions and many more are answered not in general terms but with details and specifications. This ought to save the builder or buyer a lot of money and many headaches.

Vanishing Rainbows. By G. Franklin Allee. Zondervan, $1.00. A novel dealing with the experiences of a young preacher who came to a tough town in Idaho.

The Overcoming Christ. By Karl H. Moore. Zondervan, $1.00. Fifteen evangelistic sermons based on the Gospel of John.

Windows that Let in the Light. By Dallas C. Baer. Zondervan, $1.00. Twelve sermons on the parables of Jesus.

What Do We Know about Life after Death? By Ross H. Stover. Zondervan, $1.00.

Care for God's Fruit Trees and other Messages. By H. A. Ironside. Zondervan, $1.00. Sermons by the pastor of Moody Memorial Church, Chicago.

Beyond the Lifted Gates. By Wynema Atherton. Zondervan, $1.00. Religious fiction.

Stories of Favorite Hymns. By Kathleen Blanchard. Zondervan, $1.00. About seventy-five well chosen hymns are included. Some of the "stories" tell the circumstances under which the hymns were written; more are brief biographies of their authors.

The Sovereignty of God. Edited by Jacob T. Hoogstra. Zondervan, $1.50. This volume, containing contributions from many able conservative scholars, reports the proceedings of the First American Calvinistic Conference, held at Paterson, N. J., in June 1939. The announced objective of the conference is "to rally positive Calvinists to state, to defend and to propagate historic Calvinism in this our age."

Nature Sermons. By Fred Hartley Wight. Zondervan, $1.00. Ten sermons nonetheless biblical for taking their illustrations and coloration from nature.

The Witness of His Enemies. By George R. Pettigrew. Zondervan, $1.00. The author develops the evidential value of the attitudes of Jesus' enemies.

Westphal's Visual Surprise Sermonettes. By Arnold Carl Westphal. Zondervan, 50 cents. Object lessons and chart talks for children.

212 Victory Poems. Compiled and written by Clifford Lewis. Zondervan, $1.00. Selected not for literary merit but for their "message."

Happy Landing. By Lenora Mattingly Weber. Crowell, $2.00. Four children whose mother was dead and whose aviator father was mostly hither and yon, form the central personnel of this story for young people.

Delinquency Control. By Lowell Juilliard Carr. Harpers, $3.50. (To be reviewed.)

Christianity Is Life. By Frank Whittington Creighton. Morehouse-Gorham Co., $1.00. A meaty little book containing the substance of five informal addresses given, primarily to young people, by the Episcopal Bishop of Michigan at the Cranbrook conference of his diocese.

A COMMUNICATION

Missionaries in East Asia

EDITOR THE CHRISTIAN CENTURY:

SIR: The thesis of your two editorials, "Missions and Power Politics" (February 19) and "Let the Missionaries Hold Fast" (March 12), cannot pass unchallenged. It is not true that the mission boards have allowed themselves to be used by our government as pawns in the game of power politics in east Asia. Other grave issues are involved but I shall confine myself to this.

Irresponsible and tendentious journalism is too mild a description of these editorials. I know whereof I speak. As chairman of the committee on east Asia of the Foreign Missions Conference of North America I have frequently been in conference with high officials in Washington. These officials have been uniformly intelligent and sympathetic with respect to the missionary program, and earnestly desirous of avoiding undue interference therewith. There has been frank consultation but nothing remotely suggesting pressure. The official advice to withdraw has all along been limited to women and children and to men whose presence in the Orient was not urgently required.

Most of the important messages which have gone back and forth from the major mission boards to their missions in east Asia have been shared with me. I am not at liberty to reveal the details of these messages of other organizations, but I can do so for our two Northern Baptist boards, of one of which I am a secretary.

I replied to you under date of January 10, when you had written me about this matter: "The questions you raise seek to discover a tie-up between national imperialism and the mission boards as one of the effective causes of the present evacuation [of missionaries]. You are, to use a phrase from my boyhood, 'barking up the wrong tree.'" I further gave you liberty to publish the policy which each of our Baptist boards had adopted on October 23, 1940. It was necessary for us to determine what we were to do in the face of the state department's advice and the obviously increasing danger in east Asia. The policy we adopted was as follows, leaving out paragraph 1 which is not pertinent to our discussion:

> 2. The board is deeply concerned to do everything possible to maintain and conserve its work, to further its God-given task and to stand by our national Christian brothers and sisters.
>
> 3. The board desires to take every reasonable precaution to guard the welfare of its missionaries. It authorizes the withdrawal or transfer from a threatened area of any missionary requesting such. It recommends that as conditions may warrant, mothers with children and any missionary in ill health be withdrawn to the United States. Similar action should be carefully considered in the case of those whose furlough or retirement from active service is imminent.
>
> 4. Should developments make residence and work in occupied China impossible, the board hopes that every effort will be made to transfer residence and activities to free China.
>
> 5. Where such transfer is impossible or inadvisable, or in the case of missionaries withdrawn from Japan, the board earnestly desires that every effort be made to make use of the released personnel to meet urgent needs in other missions, especially Burma and India.
>
> 6. At this time the board wishes to reaffirm its faith in God, and in the outworking of his purposes in ways men cannot anticipate. It has confidence in the divine character of its world enterprise, in the strength and soundness of that enterprise which will weather the alarms and dislocations of present world disorder. It calls our people to continue their prayers for, and support of, the world-wide mission of the Christian church.

This policy had been preceded by a cable message which I originally framed, and which in one way and another had gone to practically every Protestant mission in east Asia: "The situation calls for caution not alarm." The above policy speaks for itself. It was before you when you penned your editorials. I leave it to your readers to judge whether it is compatible with your thesis. This policy has been followed unswervingly, in letter and in spirit. As an example, on November 4, 1940, I wrote to our missionaries in Japan when to the state department's advice was added the pressure of internal tension in Japan, and our missionaries were uncertain and uneasy:

> We are ready, as in the judgment of the mission business committee conditions may warrant, to have some or all of you modify or withdraw for the time being from your present service with the church or church institutions. We are certain that this step will not be taken until it is clearly demanded. You and we are under heavy obligations to do all that is possible to maintain mutually beneficial and acceptable fellowship and cooperation between ourselves and the Japanese church. But we do not wish to embarrass or to encumber that church as it faces its own admittedly serious difficulties.
>
> We hope your decision will not necessarily entail withdrawal from Japan. You are in Japan on the invitation of the Japanese Baptists, but we believe that prior to that invitation was the call of God. We trust that he will definitely call many of you, should modification in your present service be necessary, to adjust yourselves to the new situation and to continue in Japan for such personal Christian contact, witness and service as may be possible. We would not unduly urge such a decision, but we are ready to support you in it.

Following the more recent alarm, on March 5 we wrote our Japan missionaries as follows, a message typical of our correspondence with them as well as with our missionaries in occupied China:

> Let me say again that we here do not wish to urge any one of our missionaries to stay longer than their own best judgment, prayerfully arrived at, would approve. We do not wish to ask any missionary to brave dangers to which we ourselves are not subject. We do not wish you to stay if your presence is, in the long run, harmful to the Christian church and the best interests of the Kingdom of Christ in Japan. We earnestly desire not to encourage you in a program which is more than flesh and blood can stand.
>
> When the above has been said, let me repeat that we are prepared sympathetically to support any of our missionaries who carefully and prayerfully comes to the conclusion that he or she should remain in Japan either for the present or in case of any eventuality. We have large faith in the good sense and devotion of our missionaries.

Again let your readers judge whether we have yielded our Christian commission in favor of any government on earth!

We have endeavored to keep our missionaries fully informed of possible dangers ahead. Our boards do not propose to push devoted missionaries to martyrdom. It has been made clear all along that any missionary wishing to withdraw could do so with honor and with the boards' sympathetic support. But we have also made it clear that if the Eternal Spirit of God called any one of our able-bodied missionaries to stay at his or her post, we were determined to back him or her to the last ditch, in the face of government advice or dread war itself!

Some of our missionaries have left Japan, and more will do so. The main reason therefor is not any stand of either government or physical danger, but the fact that beloved and trusted Japanese colleagues have advised them to go. To this has been added that in many cases worthwhile work seems for the time being impossible, and their presence embarrassing if not dangerous to Japanese fellow Christians. These were the principal reasons for the recent suggestion of the committee on east Asia to mission boards that "special consideration be given to the advisability of orderly, temporary withdrawal from Japan and Korea."

I have spoken for our Baptist boards, and have given chapter and verse as I am authorized to do. But I know intimately the thinking and the planning of my brother secretaries of other communions. These matters have been discussed again and again among us. There have been differences of approach, in administrative handling, and in messages to and from the field. But in all *essentials, intent and ultimate outworking,* I *know* that most of them and of their boards have followed substantially the same policy as have we.

T. T. Brumbaugh (in your issue of March 12) ought to know better. But since he is under the handicaps of wartime Tokyo, there is far more excuse for him than for you. You ought not now to be still "barking up the wrong tree."

American Baptist Mission Society, J. W. Decker.
New York City.

[We are glad to be assured that the Northern Baptist mission board is not withdrawing its missionaries from the Far East. We rejoiced when similar assurance was forthcoming from the mission board of the Presbyterian Church in the U.S.A., as was noted editorially in our issue of March 19, and if other boards take similar action we shall gladly report it. It must be borne in mind, however, that the principal editorial to which Dr. Decker takes exception was written after the largest American mission board had officially voted to withdraw its missionaries from Japan, Korea and the occupied portions of China. Its example has been followed by one or two other boards. Our editorial, "Let the Missionaries Hold Fast!" was written in apprehension lest the example of this influential board might provoke a stampede of missionary retreats from eastern Asia. We still fear that "orderly, temporary withdrawal," if ordered as an official policy of the mission boards will create a situation whose demoralizing effects will prove to be far more than temporary. As to whether the American government has used the withdrawal of American citizens from the Far East on "advice" of consuls as a means of bringing pressure to bear on the Japanese government, that must be a matter of opinion. We have found considerable difference between the opinions which some missionaries and mission executives have expressed on this question in conversations "off the record" and in their public utterances. Dr. Decker does not believe that such political considerations entered into American policy. We do. The coincidence between the announcement of the three power alliance against the United States on September 27 and the state department's action on October 9 urging the evacuation of missionaries is too clear to be evaded. No explanation by board secretaries of their subsequent action urging missionary withdrawal is convincing unless it answers the questions, Why was it not done before? If it was not necessary before, why did it become imperative after this date? Dr. Decker does not answer these questions. Even if it is admitted that the charge is not now susceptible of documentary proof, we still insist that the implications for mission policy of an official withdrawal ordered after the government had called for such withdrawal but not before—although the situation had altered in no other vital respect—were, to say the least, exceedingly unfortunate. Unfortunate, also, has been the intimation, used in certain quarters, that the boards were acting on the basis of secret government information concerning an impending political crisis. Dr. Decker is entitled to his opinion of the position taken by this paper on this issue, but we cannot allow his charge of irresponsibility to pass in silence. In all matters pertaining to the establishment of the Kingdom of God among men The Christian Century has a constant and deep sense of responsibility. But that responsibility is primarily to the content and spirit of the gospel as we understand it. That gospel does not permit compromise on the issue which we believe underlies this situation, namely, the issue of complete freedom for the mission enterprise from any semblance of political control.—The Editors.]

CORRESPONDENCE

Why Stanley Jones Didn't Sail

Editor The Christian Century:

SIR: Since the announcement of my sailing back to India on March 20 has been published in the papers, perhaps my friends would like to know why I am not sailing. Very early in the morning of the day the boat was due to sail the inner voice kept repeating, "I want you here." It was so compelling as to be inescapable. I had my baggage taken from the steamer and canceled my sailing. Although this was a disappointment to me, for I was very anxious to get back to my work in India, nevertheless it seemed there was nothing to do but to answer this call. I will be here at least until the beginning of fall. Perhaps in this time of national crisis there is something I must do. Just what it is I am not sure. That, too, will be made clear. The call to stay was unmistakably clear.

150 Fifth Ave., E. Stanley Jones.
New York City.

Rights of Conscience

Editor The Christian Century:

SIR: Pierre Du Pont in 1935 before the Nye committee said: "The duty of our officers and directors is to endeavor to win reasonable profits for our stockholders. . . . We cannot assent to allowing our patriotism to interfere with our duties as trustees." Neither at that time nor since has anyone been brazen enough to assert that Mr. Du Pont should be handed a penitentiary sentence of a year and a day for placing his money-conscience above service to country. Does the dollar-conscience have rights and privileges in America that the Christian conscience does not have? It certainly looks so.

St. Petersburg, Fla. Donald Douds.

Germany the Obstacle

Editor The Christian Century:

SIR: Many people believe that peace is preferable to war under any conditions and at any cost. This is a perfectly honest position, for which I have the highest respect. The men I know who hold this position are no more in favor of Hitler than I am, and certainly are not motivated by the selfish desire to avoid personal danger or sacrifice.

The editors of The Christian Century, however, seem to suggest that one can eat his cake and have it, too—that one can aspire to the moral grandeur of pacifism, and at the same time enjoy the fruits that can be won only by a military victory. If you would say, "Here is a clear call of God to an act of national self-sacrifice—to an act of submission, like the submission of Christ upon the cross," your position would be logical, even if appallingly difficult. But you do not come to us with any such exalted challenge. You say, instead, in effect: "Adopt the pacifist position, and you will not only save your souls, but you will suddenly find that you have saved your liberties as well." This seems to be neither completely honest nor very intelligent.

Take, for instance, the discussion of "a sketch for a possible treaty." You offer this peace as possible on the basis of negotiations with an undefeated Hitler. It seems to me on the contrary that the terms you suggest are such as to require Hitler's complete and overwhelming defeat. Consider your excellent proposals point by point.

1. *Disarmament.* By creating a vast air force and a mechanized army of terrific striking power, Hitler has overrun twelve countries, with a total population of some 120,000,000. Is it likely that

he will voluntarily give up the weapons by which he has won these victories?

2, 3, 4. *International law, regional and world leagues.* Can any person who has read *Mein Kampf* and who has lived through the last few years believe that Hitler would sincerely support these methods?

5. *Freedom of the seas.* Germany sank 148,000 tons of Allied shipping last week. Is it likely that an undefeated Germany would surrender her submarines?

6. *Free trade.* Ever since Hitler came into power Germany has had a policy of national self-sufficiency, and of the strictest governmental control of all foreign trade. Is it likely that an undefeated Hitler will reverse his whole economic policy?

7. *Free worship, free press, free assembly, free speech.* What reason is there to believe that an undefeated Hitler would sign a treaty containing such guarantees, or respect such a treaty if he did sign it?

8. *Territorial readjustments.* Can anyone in the world really believe these excellent suggestions would be accepted by Hitler except after a crushing military defeat?

9. *An American loan.* Surely, America will not loan or give money to Germany again without such control over its spending as shall insure its use for reconstruction and not for rearmament. Will an undefeated Hitler be likely to accept such control?

The treaty you suggest is, on the whole, a splendid treaty, not only in the points affecting Europe but in the proposed liberation of India. I think more stress might well be put upon some such definite plan of world organization as that suggested by Clarence Streit in *Union Now.*

Yet the hard, brutal truth remains: such a treaty at every point involves such a repudiation of all that Hitler stands for that it is unthinkable except as a victor's peace, imposed upon a defeated Germany. If we want such a peace as this, we must fight for it, or at least we must help Great Britain and Greece and China to fight for it.

St. George's Church, New York City. LELAND B. HENRY.

Roosevelt and Wheeler

EDITOR THE CHRISTIAN CENTURY:

SIR: Here in Montana I find that the great majority are back of both Wheeler and Roosevelt, and if the election of last November were repeated it would still give to each an overwhelming majority. People here have a horror of war; they believe it is worse than futile and are not at all pro-war as they were in 1917. For this reason they stand with Wheeler and wish him luck. But the people's confidence in Roosevelt's sincerity has not been shaken. Although few believe that Hitler is coming to our shores, most are convinced that he will if he can, and that economic stability is necessary if he is to be kept away. It is Roosevelt's perception that industry must be made to feed the people, rather than his war efforts, that is the chief source of his high standing in public esteem.

Presbyterian Church, Conrad, Mont. DANIEL S. MCCORKLE.

A Central Authority

EDITOR THE CHRISTIAN CENTURY:

SIR: Your sketch for a possible treaty to realize a "negotiated peace" constitutes a reasonable and comprehensive outline for a new and Christian world order. It omits, however, to consider the crucial factor involved in most schemes of this sort: namely, the necessity for a central *authority* to enforce the measures set up by the treaty and the international regulations "administered" by the court. This is not simply a question of detail.

What the plan requires, in effect, is the handing over of the sovereignty of the nation-states to a central authority. It is not enough that there should be agreement in the treaty on the rules which are to govern their conduct. Such agreement, where the nations retain their complete freedom of action, is significant only so long as mutual benefit is assured. When difficulties arise, the advantages of remaining true to the covenant for an offended nation or group of nations may well become less than the advantages of freedom from its restrictions. And at the early stages of an international scheme, occasions of conflict would be inevitable. An international organization lacking a central authority to compel subordination in such matters risks being laughed off the stage as was the late League of Nations.

Now, so far as we know, no large nation is as yet willing to give up its sovereignty in the areas of political activity concerned in the proposed peace plan. Least of all, Germany. A "stalemate" (which you suggest may soon exist) might conceivably result in just such a scheme as that proposed by you. But what would it mean when new difficulties arise and the temptations to rebuild military strength become powerful?

Monmouth, Ill. ERNEST SCHLARETZKI, DONALD VOGEL.

Beyond Articulate Comment

EDITOR THE CHRISTIAN CENTURY:

SIR: Would you mind descending from Olympus long enough to answer a straight question? What, from his record, would Hitler say to your "possible peace treaty"? It would mark a clear victory for the democratic idea to whose overthrow he is committed by word and action. Just how do you propose that we who are in the war can win for you the opportunity to make such proposals with any prospect of success, unless we go on till Hitler's power is broken? I leave as beyond articulate comment your suggestion that the British people are suffering as they are in order to "garner the spoils of victory" when it is all over.

Divinity Hall, McGill University, Montreal, Can. R. B. Y. SCOTT.

Germans and the War

EDITOR THE CHRISTIAN CENTURY:

SIR: E. Stanley Jones' article in the March 19 issue contains one great error. It is not true that "smashing him [Hitler] from without has produced a united people behind him." Few competent foreign observers or news analysts believe any such thing. In fact, it is widely recognized that what little popular support Hitler has today among his own people has come mainly from his unprecedented series of victories, which were made possible by the pacifism and isolationism of the democracies, and that his present reverses are bringing about widespread misgiving and growing fear.

Banning, Calif. THEODORE B. DUFUR.

Toward a Holy War

EDITOR THE CHRISTIAN CENTURY:

SIR: At last we have it, a holy war! Yesterday the soft-spoken apostle from Scotland, Professor John Baillie, before a group of 250 Methodist and Baptist ministers here, said it with hesitation, "One doesn't like to speak of any war as holy, but if ever there was a holy war, this is one." It went over with a bang, and the newspaper carried the slogan in its headlines: "Holy War!" Not that every one in the audience agreed—there was some feeble opposition, much of it silent; but perhaps the reporter was right when he wrote that there was an overwhelming and enthusiastic sympathy for the British cause.

I cannot recall any definite pronouncement hitherto by any leading Christian writer or speaker, during the present crisis, who has dared to call this a holy war. In the articles published recently in The Christian Century written by leading Christians who were ready to declare that they would support this war (if it comes!) none of them called it a holy war. In fact, the most outspoken proponent of aid to Britain, Dr. Van Dusen, said definitely, "Am I saying then that this is a holy war? Nothing of the kind." But hereafter they will dare to call it just that.

Chicago, Ill. HENRY HUIZINGA.

NEWS *of the* CHRISTIAN WORLD

Church Unity in India Hits Snag

Only Slight Gains in Quarter-Century—Oxford Movement Claims Advance—Protestants Make Overture

(Correspondence from India)

TIRUVALLA, Dec. 10.—The movement of church union in south India started some 25 years ago is still making very slow progress. As years pass, new difficulties arise. Last year the General Assembly of the South India United Church asked that the rule in the proposed scheme of union which lays down that "none except presbyters and bishops have the right to celebrate the holy communion" be modified so as to enable particular laymen licensed for the purpose to administer the sacrament. The joint committee on union, composed of representatives of the three negotiating churches—Anglican, Methodist and South India United—appointed a sub-committee to study this question of lay celebration and offer advice. This sub-committee, after some months, has now issued its report. It states definitely that it does not feel able to advise that the proposal of the General Assembly of the South India United Church be incorporated in the scheme of union. One of the main reasons which weighed with the sub-committee is that the practice of lay celebration will imperil the unity of the ministry of the united church in which the episcopal, presbyterian and congregational heritages are to be genuinely combined, a ministry which will have to be recognized and accepted throughout the whole area of the united church.

* * *

Oxford Movement Reports Gains

The moral rearmament movement sponsored by Dr. Buchman's so-called Oxford Movement has been making some headway in India, not only among Christians but also among some Hindu and Muslim leaders. Recently a notable assembly of this movement was held in Lahore at which the Muslim premier of Punjab, Sir Sikander Hyat Khan, made the following statement: "The moral rearmament movement may prove a beacon light to bring us to the spiritual home from which we have wandered. In fact, I am convinced that this is the only movement which will save both the old and the new worlds from catastrophe." Representatives from all parts of India had come to this assembly. Among these were highly placed British officials, lawyers, journalists and business men of the Hindu, Muslim and Parsee faiths. If the reports published about the remarkable changes that have come over some of the men who attended the assembly are to be believed, it is indeed a wonderful movement that should bring peace and harmony in the internal political situation of India and in India's relationship with Great Britain. But we find on the contrary that the gulf between the rulers and the ruled in India is widening and the discord between Hindus and Muslims, laborers and capitalists, the Indian National Congress under Mr. Gandhi and the British government, is only growing.

* * *

Little Cooperation Between Catholics and Protestants

There is very little cooperation even in secular matters between the Roman Catholics and Protestants in India. The Roman hierarchy definitely discourages all such cooperation, fearing that any association with the Protestants will tend to influence their flock toward Protestant views of life and thought. Even in political and social matters Protestants and Roman Catholics have their separate organizations. The All-India Conference of Indian Christians is composed of Protestant Indian Christians, and its chief object is the improvement of the social and political status of Indian Christians. But for the very same purpose, the Catholics in India have their own organization, and very rarely do Roman Catholics meet their countrymen of the Protestant faith in united conference for the removal of common disabilities.

* * *

Protestants Make Overture To Catholics

In view of such isolation, the following resolution passed at the executive of the All-India Conference of Indian Christians, which met a few days ago in Agra, is significant: "Resolved, that the executive committee of the All-India Conference of Indian Christians notes with satisfaction that there is a growing desire on the part of the two sections of the Indian Christian communities—Catholics and Protestants—to cooperate with each other in all matters connected with social and political advancement of the community as a whole." The next resolution indicates where the difficulties in the way of such cooperation lie: "The committee records its conviction that such cooperation is absolutely indispensable for the best common interest, and therefore appeals to his excellency the apostolic delegate, the archbishops and the bishops of the Catholic Church to give their approval and blessings for an acceptable scheme of cooperation." On its part, the committee reiterates "the former assurance of our conference that no matter shall be considered or discussed at any joint meeting which may be regarded by Roman Catholics to be inconsistent with the principles of the Church of Rome." It remains to be seen whether the Roman hierarchy in India will be moved by this resolution to sanction any scheme of cooperation with Protestants in secular matters.

P. OOMMAN PHILIP.

Anti-War Strike Date Set

The Youth Committee Against War announces that April 23 is the date set this year for the annual student "Strike Against War."

Camp Churches Well Attended

Chaplains Report High Percentage in Army Services—Liquor and Vice Attacked—Youth Discuss Labor

(Correspondence from Mississippi)

ABERDEEN, March 19.—Army chaplains report that one out of five men in camp attends church services on Sundays. Considering the fact that many of the men are out of camp on Sunday or on necessary duty, this is probably a higher percentage of attendance than these men achieved when they were at home. Over 50 per cent of the Roman Catholics attend mass every Sunday, which means most of those who can go. Protestant attendance registers about half of those able to go. Camp sickness also cuts down on the percentage. So Johnnie is going to church.

* * *

Church and Army Combine To Oppose Vice

Jacksonville's infamous street of vice has been ordered by the mayor to clear out. From March 10 there are supposed to be no houses of prostitution in this city, and street solicitation is to be eradicated. This is the result of publicity and protest from army and church leaders. Military authorities at Camp Shelby, Miss., have restricted taxicabs and have made other stringent rules against vice and drunkenness.

* * *

Liquor Controls Tightened

Tennessee has extended liquor sale to towns of less than 1,000 population. Low-powered bootleg whiskey is interfering with legal sale. The Bureau of Internal Revenue is considering lowering the content of legal liquor to meet this competition, and is also considering forbidding use of military or defense items in advertisements. In Water Valley, Miss., a bootlegger was fined $25 for selling liquor to schoolchildren. Tom Gibson, of Clarksdale, Miss., appointed sheriff by the governor to fill a short-term vacancy, immediately raided the saloons in this heretofore wide open county. The state supreme court ruled that "bank nights" were illegal but that they could not be stopped by injunctions, as saloons may. The Rankin county sheriff announced that he would publish the names of all caught in raids in gambling and liquor joints.

* * *

Pastors Protest Athletics During Holy Week

Tupelo ministers have formally asked the schools to advance their spring field meets so as to take them out of Holy Week. Educators, blissfully ignorant of Good Friday and Holy Week, have for over a decade conducted their annual contests during that period, with the major ones coming on Good Friday. Protests by churchmen

for years have been ineffectual. This Tupelo protest should be a good way of finding out whether the churches stand any chance against the schools. Incidentally, T. R. Husk, originator of the three-hour interdenominational services in this territory, had just left a 14-year pastorate at the West Point Presbyterian Church for a new charge at Greenback, Tenn. And now today's paper brings news of his sudden death.

* * *

Youth Discuss Labor At Berea

The fourth annual Christian youth conference on southern economic and labor problems met at Berea, Ky., Feb. 15, 16. It was sponsored by the Berea College Y.M.C.A. and Y.W.C.A. It is said to be the only conference in the nation conducted entirely by the students. It is intercollegiate and interracial. Leaders this year included Arthur Raper, authority on tenancy; Celestine Smith, Atlanta Negro Y.W.C.A. leader who attended the Madras Conference; Zilpah Horton, dramatic leader; Prentice Thomas, Negro lawyer of Louisville; and Myles Horton, labor leader from the Highlander Folk School. The conference was well attended. Also meeting at Berea was the Kentucky Vacation Church School Institute for mountain workers.

* * *

Episcopalians Give Negroes the Vote

Governor Adkins of Arkansas welcomed Episcopal Presiding Bishop Tucker to the state at a Hot Springs diocesan meeting. Bishop Bland Mitchell denounced "international gangsters" and declared that "there must be no compromise or negotiated peace." Negroes were for the first time given voting rights in the convention. Meanwhile the fast growing diocese of Texas voted to give energetic Bishop Quinn a pro-cathedral.

* * *

And So Forth

The Mississippi supreme court upheld distribution of free textbooks in parochial and sectarian schools. The opinion rendered was that the books were loaned to the pupils, not to the institutions.

Major General Campbell Hodges, native Louisianian and commander of the midwestern Fifth Army Corps, has been elected president of Louisiana State University. That school's first president was a general named Sherman.

The death of "Brother" Bryan, Birmingham pastor loved by many Mississippians, was felt as a personal loss by them. At about the same time an Okolona, Miss., man died whose shooting of Negroes had closed Negro colleges more than once.

Tennessee killed the poll tax repeal, under Crump's orders, and voted down a tax on newspapers.

Giving for China relief is increasing in the south.

CHARLES GRANVILLE HAMILTON.

Japanese-American Peace Conference Deferred

The dates of the conference of Japanese and American churchmen which was scheduled for the Pacific coast in early April has now been deferred until April 20-25 or later.

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State Seeks More Gaming Revenue

New York Ignores Moral Argument—Asks Relief and Defense Money—Church Lobby Opposes Trend

(Correspondence from Eastern New York)

ALBANY, March 14.—The passage of the pari-mutuel gambling amendment to the state constitution has multiplied the difficulties of the moral forces in New York communities. The chief argument in favor of the amendment was the expected revenue. The revenue has been forthcoming, but no one knows at what expense to the morals of people or to the useful business of the places where gambling has been going on. Now the pressure is on again for increased revenue, for relief and much more for national defense. Again the moral argument is set aside by some as inconsequential in view of the economic returns. One of the bills before the state legislature is the Phelps-Fogarty bill to authorize lotteries.

* * *

Church Legislative Committee Opposes Gambling

An effective legislative committee has been operating in the state capital under the auspices of the New York state council of churches. Each day the committee receives copies of bills introduced in the legislature. Once each week the committee meets to consider and make reports to the council from a study made of every bill that has moral implications. The report of the committee is also placed on the desk of every legislator. At frequent intervals the committee makes a special appeal to the Protestant constituency for support of its actions. The chairman of the committee is Arthur E. McCormick, an Albany attorney. The rest of the committee is made up of seven ministers and three lawyers. This work is of unusual importance.

* * *

Unite to Defend Civil Liberties

Recent proposed legislation that has received the support of the committee is the following: a bill to make the manufacture of pin ball or bagatelle machines illegal, a bill to extend the distance of a retail liquor store or grill from another place of the sort from 700 ft. to 1,500 ft., a bill to establish a civil liberties commission, a bill to establish marital clinics in each county to counsel with parties in contemplated or actual matrimonial actions, and a bill to establish, after referendum, recreational centers adjacent to military camps. Opposition is expressed to the proposed measure to permit members of the state legislature to solemnize marriages, to the proposal to exempt ministers from the gas taxes on their cars, and to every one of the liquor and gambling bills introduced with the idea of expanding the menace of these institutions.

* * *

Standards Set Up for Weekday Schools

The state council of churches has begun the publication of its standards for weekday schools of religion on the basis of which schools will be certified as "approved schools" by the state council and teachers will receive certificates as "accredited teachers." Within a month a printed bulletin embodying these matters is to be issued, and the *State Council Reporter* is already carrying in its pages from month to month copies of material to be found in the bulletin. A state-wide conference devoted to the problems of weekday curriculum and teaching will be held in Syracuse June 5-6.

* * *

Rural Church Leaders To Meet

The second annual conference of rural churches in eastern New York will be held in the First Baptist Church of Kingston April 29. The Rural Institute at Cornell University operates as the division of rural churches in the state council and by a cooperative plan provides for an executive secretary in the person of Dr. Ralph Williamson. A comprehensive program of aids to rural churches, such as surveys and institutes, is carried on under Dr. Williamson's direction. Another state-wide conference is the meeting of key leaders among the children's workers at Syracuse, April 23-24. Plans are under way for the promotion of the office of a director of children's work for the state.

* * *

Federation of Churches is Planned for Albany

A committee of 12 is at work in Albany endeavoring to formulate plans for a unification of the various Protestant agencies now looking to the churches for support or interest. Three members of each of four organizations make up the group. The organizations are the Protestant Family Welfare, a large part of whose work is social service and therefore supported by the community chest, the city Council of Religious Education, the Students' Association Work at the State Teachers' College and the Albany ministers' association. It is expected that in time the merger of these organizations will constitute a federation of churches for Albany and vicinity. M. Stephen James is chairman.

* * *

And So Forth

Union meetings of the Albany churches are being carried on during Lent and Holy Week and a special union service was arranged for March 23 in the Emmanuel Baptist Church to hear Robert Baird McClure of the China and refugee relief agencies. Another union service will be held either April 27 or May 4 in the interests of the community programs of religious education.

Robert W. Woodroofe, canon of the Protestant Episcopal Cathedral of All Saints and executive secretary of the Albany diocese for the past five years, is leaving Albany to become rector of St. Mark's Church at Westhampton, L. I.

The First Presbyterian Church has called as its new pastor, in succession to Eugene C. Blake, Howard L. Rubendall, head of the department of religion and chaplain of the Hill School, Pottstown, Pa. The new minister will be installed June 17.

GEORGE L. CUTTON.

100,000 Crowd Portland Mission

Stanley Jones Gives Christian Program—Draft Objectors Now in Road Camp—Laymen Preach to Clergy

(Correspondence from Oregon)

PORTLAND, March 20.—The National Christian Mission (Feb. 23-March 2) made a profound impression upon this community. Never has religious interest been so notably quickened. Painstaking preparations for more than a year by the committee of 100, largely laymen, provided the mission with an effective local organization. The press gave outstanding cooperation. From the opening day the mission was front-page news. Attendance at the 310 meetings totaled 106,000—this in a metropolitan area of 400,000 population. At one assembly it was necessary to arrange for three overflow meetings. Missioners appeared before many groups, including labor bodies and the state legislature in session at the capitol. Offerings exceeded the budget, relieving the underwriters of all responsibility and providing a generous surplus to be divided between the Portland council of churches and the Federal Council. Jesse M. Bader, the mission's director, characterized the Portland program as one of the two most successful in the 22 cities visited. The seven seminars registered an attendance of 6,000. Permanent programs in the fields of Christian family life, religion and health, and social service are emerging. Extension of the mission is now under way with local leaders visiting smaller cities of the state.

* * *

Stanley Jones Offers Christian Plan

E. Stanley Jones, the mission's headliner, faced evening audiences taxing the capacity of the civic auditorium. His messages there and before civic groups were colored by the world crisis, the implications of which he dealt with in a prophetic manner. Challenging his hearers to put them into immediate personal practice, he presented as the principles basic to a Christian reconstruction of the world: (1) abolition of poverty by means of a redistribution of raw materials; (2) equality of opportunity by means of the elimination of barriers of race, class and color; (3) elimination of much disease and unhealth through the substitution of Christian for wrong moral and mental attitudes; (4) forgiveness for those morally and spiritually bruised; (5) a fresh world beginning, including the cancellation of debts and the redistribution of lands.

* * *

Interfaith Laymen Preach to Clergy

The east side commercial club's second annual "bring a preacher" luncheon assembled one-third of the pastors, priests and rabbis of the city as guests of 200 members of the club. E. B. MacNaughton, banker, J. C. English, financier, and Samuel B. Weinstein, attorney—outstanding laymen, Protestant, Catholic and Jew—addressed a strong message to the clergymen,

challenging them to unity in the spiritual undergirding of democracy. All stressed the need for a religious awakening and emphasized the opportunity now confronting religious forces.

* * *

Church Leaders Leave Oregon

J. Hudson Ballard, pastor of Portland's First Presbyterian Church, the largest church of that communion in the state, recently announced his resignation at the end of a pastorate of more than six years. In the fall he assumes leadership of a new department of Christian education in San Francisco Theological Seminary. James R. Branton, for two years head of the newly organized department of religion at the University of Oregon, Eugene, goes to Colgate-Rochester Seminary as head of the department of New Testament. Both men will be greatly missed from Oregon church circles.

* * *

Draft Objectors Now In Road Camp

Paul R. Ackermann, former minister of Woodlawn Methodist Church, Portland, and Edwin A. Sanders, Quaker instructor of English at Pacific College, Newberg, both of whom pleaded guilty to a charge of failing to register under terms of the selective service act, are now serving sentences of one year at hard labor in an Oregon road camp. Shortly after his indictment in federal court, Mr. Ackermann registered for the draft but insisted upon writing on his card: "I am a conscientious objector registering entirely for non-military purposes and willing to enlist in constructive humanitarian service." Judge James Alger Fee, who had deferred sentence, refused to accept the belated and qualified registration as legal. Judge Fee issued from the bench a stern warning to the public about writing letters to the court relative to the case, threatening writers of such letters with contempt of court penalties.

* * *

Death Takes Two Lay Leaders

A significant musical career closed with the recent death of Carrie B. Adams, composer of church music and operettas and for 25 years associate editor of the *Choir Herald*. Her music is sung weekly by choirs in many lands. She wrote her first anthem at the age of 14 and shortly before her death at 81 completed a cantata, "The Easter Triumph." She composed more than 4,000 anthems and published nearly 50 cantatas, operettas and Sunday school songbooks.

Death recently claimed Methodism's eminent layman, Everill S. Collins, millionaire lumberman of Portland. A trustee of and contributor to many church institutions, Mr. Collins also personally maintained schools in India and Spain. He ranked as one of the creative churchmen of the Pacific coast.

* * *

And So Forth

Presbyterians have decided not to enter the field of hospital service. At one time the Portland presbytery voted to take over the Coffey Memorial hospital only to rescind its action at a later meeting.

RAYMOND B. WALKER.

Rural Missions School

Iowa University Holds Annual Institute for Missionary Training

(Special Correspondence)

AMES, IOWA, March 14.—The third annual School for Missionaries, a four-week short course given at Iowa State College, closed here this afternoon. The men and women attending, who are interested primarily in Christian rural reconstruction, have seen service in Mexico, Honduras, Africa, India, China and among the Crow Indians of the United States.

The school provides a special type of instruction and training not readily available in academic institutions for missionaries on furlough. In most countries where the missionary enterprise flourishes the dominant culture is rural and agriculture is the basic industry. Mission boards recognize the need of specialized training for those who work in such lands. Through the Rural Missions Cooperating Committee of the Foreign Missions Conference of North America they have now requested Iowa State, Oregon State College at Corvallis, Cornell University in Ithaca, N. Y., and Scarritt College in Nashville to offer special short courses each year.

Wide Variety of Studies

At Ames the missionaries studied entomology, rural sociology, economics, nutrition, plant pathology and botany, vegetable crops, veterinary pathology, bacteriology and health education, including health service, home management, child development, psychology, religious education, visual instruction, applied arts and vocational education. R. H. Porter, a former missionary to China, is chairman of the committee in charge of the school. Professors J. A. Starrack, P. Mabel Nelson, Paulena Nickell, Ray E. Wakeley, Fern A. Goulding and Jack Finegan are the other members of that committee. They and 17 others gave the lectures and demonstrations and conducted conferences and field trips.

Monsignor L. Ligutti, president of the National Catholic Rural Life Council; John H. Reisner, former dean of the college of agriculture of Nanking University and at present executive secretary of the Rural Missions Cooperating Committee; and E. K. Higdon, executive secretary of the department of Oriental missions of the United Christian Missionary Society, were speakers.

The return each year of a score or more of missionaries to the Iowa State campus and to the homes, pulpits and forum rooms of the city contributes greatly to the world-mindedness of the entire community. The missionaries enrolled in the school were deeply impressed by the Christian spirit evident everywhere. One person said that the interest in world aspects of Christianity was much more vital and sincere than he had found it in a denominational university where he had recently spent a half-year. A woman engaged in rural work in Mexico remarked that attendance on the short course had been the most rewarding experience of her missionary career.

E. K. HIGDON.

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28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to

CHAPTER 24

AND after five days Ăn-ă-nī'-ăs the high priest descended with the elders, and *with* a certain orator *named* Tĕr-tŭl'-lŭs, who informed the governor against Paul.

291

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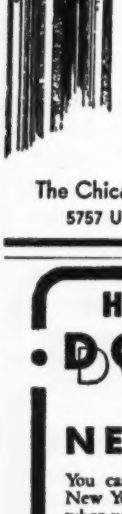

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Norse Bishops Defy Quisling

Defend Churches Against Perversion by Invaders—French and German Lay People Maintain Religion

(Correspondence from Central Europe)

GENEVA, Feb. 24.—The most striking and courageous happenings here in Europe during the past month have been the actions by the bishops of the Norwegian Lutheran Church. They are particularly noteworthy as coming from Lutheranism, with its traditional submissiveness toward the "powers that be." First, all the bishops addressed to the minister for ecclesiastical and educational affairs a letter to ask how far the state still felt itself bound by the legal obligations contained in the Bible and the confession of faith. The bishops then sent out a pastoral letter to be read in all churches. It began by pointing out the growing disquiet with which the clergy and religious leaders of the country had observed the development of the political situation in the country toward violence and anarchy. "Frankly and fearlessly the church must take action against happenings in the national life which are in contradiction with the doctrine of the Savior. It is our duty to declare plainly that what is now happening in Norway is not in harmony with the Christian faith and Christian doctrine." The letter then reproduced the protest sent by the bishops to the ministry for ecclesiastical and educational affairs, with the information that the minister of education, in a sharp reply, had warned the church leaders against hasty actions, and had accused them of working against "the new times" and "evolution."

* * *

Police Forbid Reading of Pastoral Letter

If the church and the religious organizations in Norway went further along this way, said this answer, the most serious consequences would follow for all church and religious work. The bishops declared that in spite of this threat they regarded it as their duty to warn church people and the members of the religious organizations against the tendencies to violent policies and misuse of power of which recent times had afforded so many tragic examples. The church and clergy of Norway must dissociate themselves from these tendencies. Police headquarters issued a decree forbidding the reading of the next pastoral letter from the pulpit. A number of subordinate members of the police headquarters omitted, however, to pass this decree on to the local police officials, so that the letter was after all read in a number of churches. (These subordinates have been dismissed.) A decree was also issued whereby all religious services in churches and mission buildings were placed under the supervision of the police together with the *"Hirden."*

The missionary societies, the Salvation Army and other free religious organizations have in a joint declaration announced their support of the action of the bishops. The joint Christian council of the various churches and religious groups which was formed last autumn has issued a call to Christians throughout the country to stand fast together in this hour of Norway's trial, when an immense attack against Christian convictions is being prepared.

* * *

Christian Organizations Are Carrying On

There seems to be an impression in some American quarters that Europe should be given up as a bad job for the time being! This impression is false. Life here is insecure, of course; but a great deal of fruitful work is being steadily carried on. The ecumenical organizations are very busy indeed, doing practical welfare work for war victims, keeping channels of communication open, encouraging those in difficult situations, and pursuing studies on the ethical function of the church and other subjects. The War Prisoners' Aid of the Y.M.C.A., the European Student Relief Fund, the chaplaincy service of the World Council of Churches, and the Central Office for Interchurch Aid are all engaged on specific welfare or relief tasks. The World Alliance for International Friendship through the Churches and the World's Y.W.C.A. are maintaining contact with their representatives in numerous European countries, as are the other organizations also. The study department of the World Council of Churches and members of the staffs of the other organizations are devoting time to study of basic issues for the church's task today and tomorrow. All the organizations hope that Americans will not forget that complex and delicate work is still open to them.

* * *

Youth Prepares for A New Europe

Two significant documents, revealing the present attitude and future aspirations of Christian youth in Europe today, have come into my hands. They may help American readers to sense something of the positive reaction among non-totalitarians to the totalitarian challenge. From Sweden, the young pastor of the French church in Stockholm writes: "Today youth is looking for a faith. It is not inevitable that it should go to another faith—in race or nation, for instance; but it must be shown that the Christian faith is not a constant adaptation to present circumstances, but a *revolutionary* force capable of opposing the latent paganism of the worship of profit, comfort, money, the body. The church must make youth understand (1) that the Christian faith is capable of preparing it for the *hard* life which is the call of the hour, the life which demands muscles of steel, iron nerves, strength of character, proof against all weakness; (2) that the Christian faith of the martyrs and confessors is not a sweet, comforting, subjective feeling, but a faith which has objective authority, which calls its adherents to the struggle of the apostolate, and which cannot but oppose all relativism and irreligion; (3) that the new faith must be the Christian faith of Nicea and the Apostles' Creed, not the faith in state, race or individual experience."

The leaders of the regional group of Y.M.C.A.'s at Lausanne, Switzerland, have issued a striking statement of their civic faith and task. They affirm their faith that

(Continued on page 474)

Winant Visits Bombed Church

London Ambassador Liked by Press—Nationalize Dock Workers—Salvation Army to Build Hospitals

(Correspondence from England)

KETTERING, March 8.—The arrival of Mr. Winant has provided an occasion for a tribute to his many services both at home and in Geneva, and to his character, which is well known and deeply respected here. On Saturday the king met and greeted him on his way to London from the airport where he had landed and had been welcomed by the Duke of Kent. It is considered a mark of the consideration and understanding of the American government that while Mr. Winant was still the director of the International Labor Office he was elected to come to London. On Sunday evening Mr. Winant sought out St. Martin's. There he had found rest when he came to London as a soldier nearly 25 years ago. He went at the customary hour of evensong, but he found out that because air raids commonly begin shortly after dusk the service had been held earlier. He has met both the American and British journalists, the Americans separately, so great being the number who wished to see him. It is clear that he has won the respect and admiration of that class of men whose judgment is worth knowing and whose experience has enabled them to separate reality from pretense.

* * *

Wales Defenses Improved

The main interests which have been in our minds this week can be named briefly. The burden of suffering from air attack has fallen upon South Wales, and upon Swansea most of all. Sir Archibald Sinclair said on St. David's Day that the Germans had thought to cow the Welsh whose country might be caught at a disadvantage, since so much of our defense had to be operative on the east. He said that our air force was resolved to match "the courage and spirit of the Welsh people." He gave illustrations of the advances already made. "Already for every balloon which flew in Wales eight months ago 15 flew today; for every anti-aircraft gun that was heard in Wales eight months ago six were heard today; and Wales was covered by our fighters as well, watching the skies by night and by day. Behind all these active and evident signs lay a network of observation posts and lines of communication which were daily becoming more comprehensive and efficient."

* * *

Churchill Wins Vote Of Confidence

The House of Commons agreed to give a second reading to the bill which makes it possible in wartime for members to serve in certain offices without losing their membership in Parliament. The occasion which gave rise to the bill was the choice of Mr. Malcolm MacDonald as high commissioner for Canada. There was a dislike of this change in the bill among the same members in each party. Parliament is jealous of its precedents. The prime minister considers this a necessary measure in the war effort. He made it a question of confidence. Under the circumstances the second reading was unopposed.

* * *

Dock Workers Nationalized

One important change has been made to secure the quicker turn-around of ships in port. Transport, as anyone can see, is a most serious factor. The ministry of transport is to have almost immediately control of the registered dock workers in Liverpool, Manchester and other ports. The men will be engaged on a guaranteed weekly basis. It is intended to have a 40 per cent quicker turn-around.

* * *

Salvation Army Seeks Funds

At the Mansion House last week was celebrated the jubilee of the day when William Booth challenged the ignorant and lethargic among his countrymen to give him £100,000 for what he called the "Darkest England" scheme. That day must certainly have a place in the history of this country. The scheme was simple, bold and magnificently commended. It had many critics but the general had with

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The Southwestern Episcopalian

"The fact that Dr. Morrison, the distinguished editor of the *Christian Century,* is a minister of the Disciples Church and a careful student of church history, gives his book an added significance. . . . Had this book been written by one of our Episcopal clergymen those who happened to read it would have said, 'Just another of our High Churchmen sounding off.'

"It is not a book which the clergy and laity of our church ought to read if they can find time; it is one which they *must* read if they are going to have an intelligent idea of the contribution Anglicanism may make to the united church of the future—and it had better be the immediate future if civilization as we know it is to be saved."

Robert A. Ashworth, Baptist Clergyman

"I have not read a book in years that has so interested and moved me. It is a tremendous book. We cannot discuss Christian union any more, we of the congregational polity, without taking it into account."

A. C. McGiffert, Jr., Pacific Theological Seminary

"The book sounds a brilliant trumpet of alarm that has a wholesome timeliness. . . . Dr. Morrison is right in declaring that we have had too much of the principle that God reveals himself to the group through the individual. This is truth but not the whole truth. God reveals himself to the individual through the group. That is worth saying and Dr. Morrison has said it, emphatically."

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him many Christians from all the communions, Cardinal Manning among them, and many public leaders—chief among them, with his impetuous and splendid audacity, William T. Stead. The attempt to save the "submerged tenth" was ordered and logical, and if it did not altogether find the "way out" of which the general saw visions, it did an immense service, and, even more, kindled a flame in the heart of England which has not been put out. It is rightly claimed that the influence of the Salvation Army social service has been an important fact in all the legislation for the poor which in the years since 1891 has certainly made their lot far more tolerable. General Carpenter, the head of the army today, declares his need of £1,000,000 to begin a new project of social hospitals in every great center of population.

* * *

And So Forth

The young people's committee of the Congregational Union under the leadership of H. A. Hamilton has issued "The Christian Education Handbooks," a series of Sunday school lesson helps with a new approach to the problem of Christian education.

It is now disclosed that the snow storm which raged in February was the most severe known since 1888.

EDWARD SHILLITO.

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CORRESPONDENCE FROM CENTRAL EUROPE

(Continued from page 472)

the future of their country is in the hands of God, who will establish when and as he will his reign of justice, peace and love, and their conviction that this very faith calls them to be ready to defend their country and struggle passionately for justice, truth, brotherly love and freedom. They define their civic task in terms of the kind of youth their country needs today. Our country, they say, needs a youth which is obedient to God, hence the central importance of Bible study, prayer and witness. It must be a robust youth, a youth that works, a youth that accepts family responsibilities, a sober youth, a youth that sings, expressing its joy in freely accepted service and responsibility through "psalms and hymns and spiritual songs." These documents are an eloquent commentary on the spirit which is awakening in Europe today.

* * *

Laymen Revive the French Churches

In the districts of France where the Protestant churches are numerous, parish life has been reorganized without too much difficulty. But in places where there was not a single church, but just a home mission station, the difficulties were great. It is in such circumstances that lay people of all ages and all social circles have set to work, feeling their weakness and often their incapacity, but trusting in the faithfulness of God. This lay service has been organized around the nucleus formed by the ministers' wives, most of whom, among the most valiant of all Frenchwomen, had remained in their homes. In one place a humble employed girl from Paris has conducted services every Sunday for several months, triumphing over her timidity. In another place a shopkeeper who lost everything, his house and his shop, has found the time, while bravely setting to work again, to organize regular religious services. He teaches the children, while a neighbor gives religious instruction to a group of former confirmation candidates. At Beauvais, where more than 2,000 houses have been completely destroyed, a young university graduate teaches the confirmation candidates, and gathers the Protestant families and sympathizers in a friendly house for a service which he conducts himself.

* * *

Volunteers Sustain German Churches

In Germany the prevalent shortage of ministers, increased by the many mobilizations, has deprived many congregations of any minister of their own. In many cases church members have filled the gap and served as "readers" in the church services. There are also church members who not only read the service, but, on the request of the congregations, hold services with a sermon. In one church district, for instance, a retired secretary of state, an adviser of studies and a teacher have been solemnly presented to the congregation and inducted into office for this purpose. In two places in Thuringia no services had been held for a long time. Two young men, an employee and a working man, took the services alternately at the two places, simply following their inner call. In an-

other church district, when an appeal was sent out, about 150 elders, teachers and ministers' wives who had already read services or were ready to do so, came together. They are now being trained for this service in special courses. Similar cases could be multiplied. In connection with this work a special booklet has been prepared by a group of lay people and theologians; it provides the liturgical texts and prayers to guide lay people in conducting the services of the church, and in cases of emergency there is provision for even burial and communion services.

* * *

Niemöller Not A Catholic

Pastor Niemöller has *not* become a Roman Catholic. All sorts of rumors have been floating about recently concerning him. For some time he has indeed been making a comparative study of Roman Catholic and Lutheran doctrine; but a number of reliable informants very close to him give the assurance that he has said no word of any intention to change his confession.

A striking Roman Catholic comment on Niemöller has been made in a well known Swiss periodical on this occasion: "Whether Niemöller has become Catholic or not, he remains in any case one of the most honorable members of the invisible church, and is doing eminent service to Catholicism, even without formally going over to it, by the power of his personal witness. Even as a Protestant, he is for Catholics the honorable example of a confessor who staked his material existence for his faith. If all the Protestant pastors and all the Catholic clergy in Germany had been filled with this personal courage for witness and sacrifice, many things would certainly look different today. Niemöller is great because he does not just represent a system of thought, but confesses a living truth in an existential way. He has thus become the conscience of his generation, and is today going through vicarious suffering for Catholics and Protestants alike."

Pastor Fred Durlemann, well known editor of the anti-Communist paper *La Cause*, has been tried by court-martial in occupied France and imprisoned "for the distribution of documents." He gave an address at the funeral of a British aviator which displeased the authorities.

DENZIL G. W. PATRICK.

Catholic Weekday Teachers Meet

Seven hundred Catholic clergymen and over 10,000 teachers and educational leaders attended the first annual New York state congress of "the Confraternity of Christian Doctrine" held in Brooklyn this week end. The confraternity members teach and supervise Catholic weekday schools of religion for school children.

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Westminster Church, Buffalo, N. Y.

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FREDERICK C. GRANT
Union Theological Seminary

The Tragic Trail of Sin
STEPHEN J. ENGLAND
Phillips University Bible College

The Easy and the Hard Triumph
KING D. BEACH
Trinity Methodist, Kansas City, Mo.

'It Is Finished'
ALFRED W. PRICE
St. Philip's Episcopal, Brooklyn

The Resurrections of History
FRED E. LUCHS
Presbyterian, Athens, Ohio

Let Easter Morning Dawn!
PERRY E. GRESHAM
University Church, Ft. Worth, Texas

'Persuaded'
RALPH WAKEFIELD
Irving Park Methodist, Chicago

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Snowbound Scots Travel on Skis

Heavy Snows Isolate Many Villages—Church Improves Social Services—Religion Popular in Army

(Correspondence from Scotland)

EDINBURGH, March 3.—The chief item of news for the past month in Scotland is snow and snow and more snow. This winter, like the last, has been phenomenally severe. There has been an epidemic of burst pipes. People have either shivered in the church pews in their overcoats and mufflers or have stayed at home by their firesides. Many farms have been cut off from town or village, and have not seen baker's bread for weeks. Luckily the art of making porridge, oatcakes and scones is not yet lost. One minister grew anxious about certain older people of his flock and suddenly remembered the skis he had used years ago. After a few hours' practice he set out on a round of his parish. Never had he known so warm a welcome as that with which he was received, although one old woman expressed her emotions somewhat ambiguously: "Come back soon, sir. In these days we're glad to see *onybody.*"

* * *

Seek to Improve Church's Service

While many people are discussing plans for the bringing in of a "new order" when the war is over, several presbyteries are concerning themselves with what can be done to make the work of the church more vital and effective today. One presbytery invited suggestions from kirk-sessions and many suggestions were forthcoming. Some asked that Bibles should be bound in bright colors, and that ministers should not always wear gloomy black. Many felt that younger men should be chosen as elders and should take an active part in district work. Quite a number advocated making the evening service different in character from the morning one by an illustrated lecture, a Bible study class or a discussion group. Many advocated a much more frequent observance of the Lord's Supper.

* * *

Princess Trains As a Nurse

An unexpected broadcast last week reminded us of the aristocratic young medical missionary, John Melly. Shortly before the Italian invasion of Abyssinia, Melly went out to that country as a missionary. At the commencement of the war he flew home to raise funds to equip a Red Cross unit for the Abyssinian army, and returned to lead it with courage and devotion until one day, as Abyssinia was nearing its collapse, he was mistaken for an Italian and shot by one of the people he had befriended. In one of his earlier letters he tells playfully how he had been living in a fairy tale. He had dined with a king, eaten with golden knives and forks and spoons, and sat beside the beautiful youngest princess. That princess had confided to him her ambition to go to England, train as a nurse and return to serve in that capacity in her own land. It was Princess Sahai's voice we heard on the radio the other night. Her ambition has been fulfilled. She has completed her training in London and is starting to organize Red Cross work in troubled Abyssinia for the army of her father, Emperor Selassie.

* * *

Day Nurseries for Workers' Children

Scotland has rather lagged behind in the provision of day nurseries for the care of small children whose mothers are engaged in work. The war has emphasized their need, and the church has added this to its varied social work. In Glasgow a nursery school has just been opened under the auspices of the Church of Scotland. Children between two and five years of age are cared for, fed and entertained from 7:30 a.m. to 5:30 p.m. They get good food, timely rest, and are taught habits of cleanliness. The mothers contribute ninepence a day for each child. This is a result of the war which one trusts will remain when peace returns.

* * *

Army Welcomes Church In Cairo

There is more and more evidence that in the army of today religion has a very real place. A young officer writes home of an evening service in the Scots Kirk in Cairo: "It was quite impressive to see the church packed with young men, all soldiers and officers. The psalms were sung with a fervor one seldom finds in churches at home. It was interesting to see in the congregation not only Scots, but also New Zealanders, Australians, Rhodesians and others from all parts of the empire. The church is certainly not dead in Cairo, nor in the army of today."

* * *

Missionary Victims Of the War

News has just been received that five missionaries of the Church of Scotland lost their lives when on the voyage home on furlough owing to enemy action. It is a bitter loss, and the first of the kind we have so far sustained.

GEORGE CARSTAIRS.

Gifts to Missions Increase

In January and February, 1941, a total of more than $97,500 was sent by American Christians to 45 "orphaned missions" in 15 countries. The total sent by churches here since the beginning of the war is now nearly $500,000. British churches have sent $30,000, the churches of other countries $89,000. A. L. Warnshuis of the International Missionary Council says that "without any high pressure campaigning, this has been a voluntary offering in demonstration of the universal brotherhood of Christians."

Dr. Cotton to Be Inaugurated

In connection with the 111th commencement at the Presbyterian Theological Seminary, Chicago, J. Harry Cotton will be inaugurated as the third president of the seminary. The inaugural ceremony is set for April 22. Dr. Cotton succeeds John Timothy Stone. He was formerly pastor of the Broad Street Presbyterian Church, Columbus, Ohio.

Peace Commission To Rouse Church

First Meeting of Federal Council Group Outlines Ambitious Program—Steere Tells Need of Starving Europe

(Correspondence from New York)

NEW YORK, March 24.—The first meeting of the Federal Council commission to study the bases of a just and durable peace was held at a dinner on Friday evening; 17 of the 22 members attended. John Foster Dulles, the chairman, in opening the meeting, said: "We must arouse the Christians of the United States to their responsibility and opportunity to create a real peace. Victory in this war for one side or another may produce an armistice but victory cannot produce a peace. The fact that the war will some day end will not of itself create a peace. Putting down violence doesn't cure the cause of conflict. It is the task of the commission to create in this country an influential body of public opinion which has the vision to see the spiritual requirements of a world order of justice. This calls for an absence of hypocrisy with no deification of this state or that. We have a right to expect that the qualities of mind capable of seeing the spiritual stake in the world crisis will be found among Christians. . . . It is the task of this commission to repudiate the principle of an unrestrained national sovereignty."

* * *

Working Principles Adopted

The commission adopted as working principles the following: (1) to clarify the mind of our churches regarding the moral, political and economic foundations of an enduring peace; (2) to prepare the people of our churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace; (3) to maintain contacts with the study department of the World Council of Churches (now in the process of formation); (4) to consider the feasibility of assembling a representative gathering of Christian leaders, lay and clerical, as soon as practicable after an armistice has been declared in any of the wars now being waged, for the purpose of mobilizing the support of the Christian people of all lands in the making of a peace consonant with Christian principles.

* * *

Commission Will Be Enlarged

It was voted to enlarge the commission to approximately 100. It was also decided to issue within the next two or three weeks, over the imprint of the commission, a 40-page pamphlet which will carry resource materials and a syllabus of discussion questions. It will be made available immediately to the church at large, to summer conferences, missionary organizations and other groups. Considerable time was spent on discussion of the guiding principles governing the actions of the commission in the future. The next meeting was scheduled for May 1. The following members besides the chairman attended: Henry A. Atkinson, Roswell P. Barnes, James H. Frank-

lin, Georgia Harkness, Harold A. Hatch, Kenneth S. Latourette, Henry Smith Leiper, Bishop G. Bromley Oxman, Almon R. Pepper, Luman J. Shafer, C. H. Tobias, Henry Pitt Van Dusen, Walter W. Van Kirk, A. L. Warnshuis, Mary E. Woolley and Justin Wroe Nixon.

* * *

Fellowship Gives Dinner For Draft Objectors

The New York group of the Fellowship of Reconciliation held its 5th annual dinner last Thursday night. The 400 people attending went to the center of Harlem—St. Phillips Episcopal Church—and paid $1.35 for their dinner, a simple meal. It was explained by Laurence T. Hosie, the chairman, that the difference between the cost of the meal and the expenses, estimated at 75 to 80 cents, was to go toward helping conscientious objectors. The pastor, Shelton Bishop, in welcoming the guests said that it was "the first time that any church in Harlem has had such an over-predominant number of the 'lighter complexion' in a meeting." Elmore McKee, pastor of St. George's Church, acted as toastmaster. Jesse Stitt, pastor of Greenwich Presbyterian Church, spoke for the New York group and John Nevin Sayre and A. J. Muste each spoke briefly.

* * *

Steere Tells Toll of European Famine

Douglas Steere, of Haverford College, who has just returned from a trip to Europe under the Friends Service Committee, held his audience spellbound as he told of concentration camps, prisoner barracks, talks with church and government officials, and the vast extent of deprivation and starvation, which he had seen in Spain, France, Switzerland, Germany, Sweden and Finland. He declared that "the people of Europe are not dying of starvation but from disease, because their resistance is so broken down by lack of enough and variety of foods; . . . the misery one sees on the continent is great, but the heroism of those who are going through this misery is just as great or greater." He concluded: "We, as pacifists, have got to take a more dangerous way than the militarists. Unless we care more than we do we will never change the basic structure of our world."

* * *

Food to Europe Protested

Asserting that to send food to Europe would "play into the hands of those who seek to destroy America," a group of 35 prominent citizens signed an open letter to Secretary Hull protesting against sending any food to Europe and against the Hoover plan specifically. They declared that "the first duty of the American people is to supply those who are resisting aggression with all available food and munitions." Only "when victory has been won" and "freedom has been restored to the conquered peoples—then America can and must help these peoples to regain their strength." The signers were all laymen or college presidents and professors except Henry W. Hobson, Episcopal Bishop of Southern Ohio.

* * *

China Churches Finding New Strength

At a meeting of the China Relief Com-

Form and Freedom in Worship

By CLARENCE SEIDENSPINNER. Says the *Journal of Religion:* "This is certainly one of the best books on Christian worship to appear in recent years and is perhaps without a peer as a book on the narrower subject of the conduct of worship within the so-called free Protestant churches. It is essentially a practical book concerned with enhancing the reality and promoting the effectiveness of worship. . . . The book is rich in concrete liturgical materials, but these are presented not as mere models but as illustrations of fundamental principles, and should have the value of stimulating and directing the creation of similar materials by other leaders of worship."

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"Mr. Tigner's style is worthy of his matter. He has not penned here a single sentimental line, and he has penned many that scintillate. . . ."—*Russell H. Stafford.*

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mittee held at the Parkside hotel last Wednesday Robert B. McClure gave a vivid inside story of the situation in China. He told of students traveling hundreds of miles on foot to new university sites. He said that in China "academic freedom is the right to take up your bed and travel to a new location where studies can go on unmolested." The Chinese people have found, he declared, that "the church is not the walls and windows, but little groups of people meeting in the graveyards or hills . . . a group of people who are seeking God and a padre to lead them in the search. These people are finding God in large numbers. They partake of a depth of worship we do not have. What's coming out of China is a nation four times stronger, for it has gone through the heat." Roswell P. Barnes acted as chairman.

* * *

And So Forth

The 25th anniversary of the Cooperative League of the United States was celebrated Thursday night when cooperators overcrowded the 24th street cafeteria at a testimonial dinner to James P. Warbasse, M.D. He resigned the presidency at a board meeting held in Chicago on the same day and hour he took office 25 years ago. Murray D. Lincoln of Columbus, Ohio, was elected as his successor. Dr. Warbasse was unanimously elected president emeritus. The league is now made up of 20 regional and national associations with 1,115,000 members.

Ralph W. Sockman, radio preacher and minister of Christ Methodist Church, Manhattan, has been invited back by its official board for the 25th consecutive year. This is a record length of pastorate in a Methodist church in the New York area.

Bishop Henry St. George Tucker received the honorary degree of doctor of sacred theology from General Theological Seminary today.

The death of five prominent churchmen of this area occurred this week: Finis S. Idleman, pastor of Central Church, Disciples of Christ, for the past 25 years; S. W. Grafflin, Methodist minister and social worker; Francis B. Upham, former pastor of St. John's Methodist, Manhattan, and district superintendent in Brooklyn; John R. Atkinson, former rector of Christ Church Episcopal, Manhattan, and dean of St. Phillips Cathedral, Atlanta; George W. Wacker, for the past 40 years pastor of Trinity Reformed Church, Brooklyn.

J. Henry Carpenter.

Negro Churchmen Oppose Jim Crow Defense

Leaders of 275,000 Negro church members in Chicago have for the first time united their organizations and churches to oppose the color bar which is blocking thousands of Negro workmen from securing jobs on defense contracts at Chicago factories. Telegrams were sent to various Washington officials, including President Roosevelt, Secretary of War Stimson, Secretary of Navy Knox, Mr. Sidney Hillman and Mr. William Knudsen, co-directors of the Office of Production Management.

Catholics Increase Army Chaplains

There are now 269 Catholic chaplains in military service, an increase of 106 since the middle of January.

Churches Plan World Relief

Unite to Raise $21,000 for War Victims —Cornell Has Religious Emphasis Week—Mission Reaches 50,000

(Correspondence from Central New York)

Syracuse, March 24.—The united campaign for world relief in the Protestant churches of the central New York area took place under the leadership of Bishop Malcolm E. Peabody of the Episcopal Church. Some 300 Protestant churches representing practically all denominations cooperated. Tracey K. Jones, secretary of the Syracuse Y.M.C.A., served as executive secretary. His initiative, vision and dynamic were imparted to others and served as a big factor in realizing the amount received to date —over $21,000. The basic theory for this united drive was that here is a natural area unit determined by ecclesiastical, newspaper and radio boundaries, seeking to meet the need represented by combined world appeals. Effective radio and newspaper publicity was secured for this project in this area. Plans are being formulated for a yearly appeal so long as the emergency lasts.

* * *

Cornell Reviews Its Religious Emphasis

Further evidence of the responsiveness of undergraduates to religion was given by the recent "Conference on Religion in Modern Life" held at Cornell University. While it has been many years since Cornell has had a campus-wide religious emphasis week, the response of both students and faculty indicated that they were eager for a fresh examination of religious principles.

Discussion groups running far into the night were held in 50 residence centers. Three faculty luncheons were crowded to capacity. The apparent lack of interest in our acute social problems puzzled the visiting and local staff. Some felt that the need for guiding religious principles pushed these problems into the background. Others seemed to feel that the students have still not sensed the importance of the crisis in democracy. The need for far-reaching plans to meet the problem of religious illiteracy was clearly evident. The Cornell united religious work committee is planning a number of measures to meet this. The conference was interfaith but left the freest opportunity for the Catholic, Jewish and Protestant forces to work with their own constituencies.

* * *

50,000 Attend the Christian Mission

The National Christian Mission was held in Syracuse for eight days under the leadership of E. Stanley Jones and Miss Muriel Lester. Approximately 50,000 people attended the meetings, which included besides mass meetings and seminars countless "ready made" meetings in high schools, service clubs, labor groups and professional groups. Practically all the churches of Syracuse cooperated under the able leadership of Lynn J. Radcliffe, minister of the First Methodist Church, executive chairman, and Benjamin E. Shove, prominent lawyer who served as general chairman.

* * *

Young's Creed for Spiritual Defense

William Lindsay Young, moderator of the General Assembly of the Presbyterian Church (U.S.A.), was guest speaker at the Syracuse Lenten service on March 19 and the guest of honor at a dinner given by the Syracuse presbytery in the Park Central Presbyterian Church of which this correspondent is the minister. Speaking on the subject, "The Church and National Defense," Dr. Young closed his address with the following 12-point creed for moral and spiritual national defense:

"I believe in national defense against—

"Racial antagonisms which weaken that social solidarity essential to a healthy nation.

"The persecution of minorities, because such persecution is detrimental to the preservation of our democratic heritage.

"State coercion of the individual's conscience, because such coercion destroys the character foundations of our nation.

"That provincialism which so localized its sphere of vision and activity as to exclude consideration of God's people everywhere.

"Those who use patriotism as a cloak in order to reap profits from the present tragic world suffering.

"An economic system which lacks sufficient opportunity for the young, makes possible an army of millions of unemployed, and lacks adequate security for the old.

"The liquor traffic which is fast making us the most drunken country in the world.

"Political demagogues and all vested interests which tamper in any way with those rights of freedom of speech, press and assemblage as guaranteed by the Constitution of the United States of America.

"The futile faith that a strong army and navy is all that is needed to preserve and perpetuate that cherished freedom for which our forefathers so valiantly struggled.

"The reduction of the church of Christ from its universal function in the affairs of all mankind everywhere to a time-server within the narrow confines of pagan nationalism.

"All those forces and influences which in any way hinder our country from being used of God to fulfill his holy and ultimate purpose to make the Christ spirit prevail in the relationships of mankind everywhere.

"Any 'ism' harmful to human personality which, under God, is sacred."

* * *

Lenten Services Bring Notable Speakers

The general chairman of the Syracuse civic Lenten services this year is Alfred L. Taylor, minister of the West Genesee Methodist Church. The following are the guest speakers: Bishop William Scarlett, Gordon Brownville, Howard Thurman, George A. Buttrick, Halford E. Luccock, James Gordon Gilkey, William L. Young, Henry Hitt Crane, Joseph Fort Newton, Ruth Isabel Seabury, John Haynes Holmes, Carl Rasmussen, Luther W. Weigle and Albert W. Palmer.

Ray Freeman Jenney.

Lent in Stamford Welds Community

15 Churches Combine in Remarkable Meetings—1,000 Crowd Midweek Service—Co-ops Avert Tax Threat

(Correspondence from New England)

BOSTON, March 15.—The observance of Lent in Stamford, Conn., is marked by unusual features. In January 211 members of 15 churches met at supper to plan a community-wide series of Lenten services. Allen Hackett, Congregationalist minister, Harold Hemsley, Episcopalian rector, and Harold A. Lumsden have been leaders, with Howard J. Conn, junior pastor of Union Memorial Church, as chairman. All expenses were provided for in advance, so that the offerings in collection plates at the doors, amounting so far to $100 each Thursday evening, might go to denominational agencies assisting war relief in Europe and Asia.

* * *

Hundreds in Attendance at Midweek Services

At the first meeting 700 persons gathered in St. John's Episcopal Church, the preacher being C. Lawson Willard, rector of Trinity Church, New Haven. At the second, a crowd of 1,000 or more filled even the aisles of the same church, and Boynton Merrill, of Central Congregational Church, Newton, Mass., preached "in the finest tradition of the Christian ministry. Words cannot express the gratitude which we felt for that service!" writes a friend. "On Thursday noons the preachers are also addressing our combined men's service clubs and Dr. Merrill, by request, gave his great sermon: 'What on Earth Can I Do for Heaven's Sake?' We have already been quickened by the outpouring of the Spirit!" The series will close in the First Presbyterian Church, April 9, 10, with a sermon by William P. Merrill of New York, the annual union communion being conducted by Samuel J. Evers, senior pastor of the Memorial Church.

* * *

Union Church Revives Spirit of Pioneers

The fact that it has co-pastors, preaching alternate Sundays, would justify special mention of Union Memorial Church, organized in 1896 in Glenbrook, a residential suburb of Stamford, with 23 charter members. Mr. Evers has been pastor ever since. Five years ago Mr. Conn became his colleague. The membership has grown to 500. Every Sunday evening three groups of young people meet. Two of these groups are named after Roger Williams and Thomas Hooker. That they are rightly named for the two progressives who left the Bay Colony in 1636 to try the bold experiments which founded American democracy, is proved by one of their recent statements: "In this, 'civilization's critical hour,' political action and patriotic fervor are not enough to save the day. Underneath we must have a people in vital contact with the standards of God, who know penitent prayer, moral searching and spiritual discipline. Civilization is calling *you!* Will you join us actively in uniting Glenbrook on the side of the Christian Kingdom?"

* * *

Maine Editor Brings Easter Down to Date

The editorial in the monthly *Councillor* of the Maine council of churches, written by its president, Frederick M. Meek, aptly brings the message of Easter to bear on the world situation: "There is no season when the triumphs of good and evil are in clearer contrast than at Easter. Jesus lived and died in complete devotion to God's best. Those who opposed him did the thing characteristic of the unchristian world. Life supported him, not them!"

* * *

Cooperatives Rally To Defeat Bill

A bill to tax cooperative associations on their gross receipts, and on merchandise carried, brought to the state house in Boston more than 300 farmers and representatives of consumers to voice a protest, at the joint hearing of house and senate committees. Only one proponent supported the measure, which was explained by Henry F. Long, tax commissioner. Its opponents held that "it would put every cooperative in the state out of business." W. Randolph Thornton, of the church council's committee on cooperatives, and others, including a Catholic laywoman, testified to the interest of the churches. About 300 members of the legislature asked to be recorded in opposition to the measure.

E. TALLMADGE ROOT.

Group Protests Religious Education 'Recruiting'

The Citizens Union has called on the board of education of the city of New York to enact new regulations to prohibit teachers and pupils in the public schools from "recruiting" children to attend religious education classes, it is reported. In letters to the members of the board of education, William Jay Schieffelin, chairman of the civic group, asked that rules be passed to "divorce the schools from religious instruction just as completely as the law permits. Disquieting reports have come to us that efforts in the schools to build up the religious classes are continuing and that some of the teachers outside of classes are acting as recruiting agents."

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M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Australia at War (The March of Time)	*Pseudo - documentary.* Theme: the commonwealth prepares—for, unless checked by the U. S. navy, Japan will probably attack this year.	Will probably serve as effective propaganda for the will to war in the Pacific, indicating that Australia's interests and ours are one, and that clash with Japan is inevitable.
†Cheers for Miss Bishop (U. A.) Wm. Gargan, Edmund Gwenn, Martha Scott	*Drama.* Episodes in the lifetime of service lived by a woman teacher in a small midwest college, crowned by public recognition after fifty years.	Based on novel by Bess Streeter Aldrich, this rather sentimental story never lags in interest, is sensitively produced. Patriotic references ineffective because dragged in. *A worth-while theme, excellently presented.* M
Footsteps in the Dark (War.) R. Bellamy, Errol Flynn, B. Marshall	*Detective.* Banker leads double life as detective novelist, with nocturnal jaunts in search of "copy" taking him into many absurd scrapes.	There are some good comedy situations, but film is dulled by clichés. *Routine detective.* M
Go West (MGM) Chico, Graucho, Harpo Marx	*Farce.* They are only tenderfeet in the old Wild West, but they foil all the crooks.	Better than latest of these films, this one contains broad splashes of slapstick and burlesque. Marx Brothers fans know what to expect; *it's for them.* M, Y
Life With Henry (Par.) Jackie Cooper	*Comedy,* based on popular radio series. Henry seeks to earn $100, win trip to Alaska. He suffers usual woes.	The story wears quite thin and presentation is awkward, lacking deftness of "Hardy" series. But for younger audiences, it will prove *entertaining.* Y, C
Robin Hood of the Pecos (Rep.) Roy Rogers	*Western.* Confederate soldier returns to help neighbors unmask, then overcome carpet baggers.	Aside from its implied approval of vigilante action, film suffers in attempt to mix tragic and comic elements. *Inferior western.*
†So Ends Our Night (U. A.) Glenn Ford, F. March, M. Sullavan	*Drama,* made up of experiences of group of refugees from nazi persecution as, without passports, they are forced to trek fearfully from land to land.	Unrelenting in the cruel picture it paints of all nazis, who follow the extreme type set in previous films, this is distinguished by *convincing, sincere performances.* M

BEST CURRENT FILMS

For Family: The Adventures of Chico, Andy Hardy's Private Secretary, A Dispatch from Reuters, Fantasia, The Great Dictator, The Howards of Virginia, Knute Rockne—All-American, Land of Liberty, Power and the Land, The Thief of Bagdad, Western Union.

For Mature Audience: Adam Had Four Sons, Christmas in July, Dr. Kildare's Crisis, The Fight for Life, Hudson's Bay, Jennie, Kitty Foyle, The Long Voyage Home, Night Train, Our Town, Pride and Prejudice.

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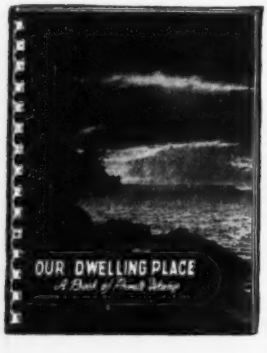

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